

THE
Christians Directory,

TENDING

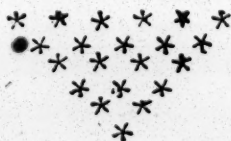
To guid him in those severall conditions
which Gods providence may cast him into.

Digested in severall

SERMONS,

BY

The late faithful Servant of Jesus Christ,
Mr. CHRISTOPHER LOVE, Minister
of Laurence Jury.



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TO THE
READER.

Christian Reader,

THe experience which the World bath had of the worth of the works of this Reverend Author, renders a commendatory Epistle needless to any thing of his. Our business therefore at present, is only to put this peece likewise into thy hands; and (according as we promised at the first) to assure thee that it is genuine, having been faithfully compared with, and corrected by Mr Loves own notes. Yet thus much we shall say of it, that it cannot but be singularly useful unto Christians,

in regard that it contains directions how to carry themselves in the various and severall conditions they shall be in, in this world; whether their condition be afflicted or joyous; whether they buy or sell; or what way soever they make use of the world, here is excellent advice and counsel for them. And so beseeching the Lord to accompany it with his blessing, and make it profitable to the souls of his people; in him we rest,

Thy faithful

Friends,

Edm: Calamy,
Simeon Ash,
Jer: Whitaker.
Will: Taylor,
Allen Geere.



A CHRISTIANS DIRECTORY.

1 Cor. 7. 30, 31.

And they that weep as though they wept not ; and they that rejoyce, as though they rejoyced not : and they that buy, as though they possessed not : and they that use this world, as not abusing of it ; for the fashion of this world passeth away.



Have chosen this place of Scripture, intending through Gods assistance, to make many Sermons upon it, being a Text that affords us so much variety of matter ; but I shall not stand long upon any one particular Doctrine, because I would gladly end it, in some convenient time.

This text may well be called *A Christians Directory*, to guide and direct him, in his ordinary course, and walking through all the various mutations, vicissitudes & alterations, he may meet withall here in the world, whatsoever his condition be, here is matter of advice and Counsel for him. If he meets with crosses, troubles and afflictions, then his duty is to *weep as if he wept not* ; if he meet with a gale of prosperity, with

with an affluence and confluence of all outward happines, then his duty is to rejoyce *as if he rejoyced not*. If he be a Tradesman, and by buying and selling, and trading in the world, he gets a great estate: then his duty is, to use his wealth so *as if he possessed it not*.

And least these particular cases and directions should not reach every mans particular condition: therefore the Apostle gives this generall rule to all that have any thing to do in the world, whether in one kind or other, that *they that use this world, must use it, as not abusing of it, because the fashion of this world passeth away*.

Verf. 3.

Here you see what work I have cut out to you, which will afford abundance of matter, I shall only at present, make a short entrance into the first direction the Apostle here gives to those that meet with crosses and afflictions in the world, namely, that *they that weep be as if they wept not*. There is some disagreement in opinion amongst interpreters, touching the scope of these words. *Pareus* thinks this Text hath a special reference to marriage, though it be intensive also to all sorts and conditions of people in the world, yet he thinks it carries a nearer relation to men in a conjugall condition. A man in a married estate must look to meet with cares and crosses, and troubles, as the Apostle intimates in the next verse but one to my Text, and therefore he gives this advice; you that are in a married estate, and do meet with troubles and afflictions in the same, why, *you must weep as if you wept not*, you must mourn regularly and moderately; suppose you meet with troubles and afflictions, as a froward wife; or if you have a good wife, yet no Children by her, or if you have, they are bad Children; or if they be good; they die, God takes them away from you; or if they live, they take pernicious courses, and are a grief and sorrow, and vexation to you: why in all these or the like conditions, you should so moderate your sorrows, as to *weep as if you wept not*.

Doct. 1.

And (truly beloved) the scope of the Chapter carries the sense this way; and from hence I might note to you.

1. That a married life exposeth a man to a great many crosses
and

and troubles; either unsuitableness of temper and constitution between man and wife, the having of bad Children or no Children; or Children, or wife die: these and many more afflictions do sometimes happen in a married estate.

2. From hence I note, that people ought to take heed, what ever troubles they meet with in this condition, that they be not cast down with over much sorrow and grief: but I only hint these things by the way. And though I believe, this Text carries a great reference to people in a conjugall estate, yet because the Scripture is large, and speaks in generall terms, that he that weeps, should be as if he wept not, &c. therefore I shall rather chuse to handle it in this sence, that whatsoever crosses, troubles, losses, or afflictions, befalls any men here below, they should mourn and weep as if they wept not, that is, so regulate and moderate their sorrows, that they should not be inordinate or excessive in the same; and the Doctrine I shall observe from hence is this.

2.

That Christians should take a great deal of heed, that they be not immoderate or excessive in worldly sorrows, either for the meeting with any crosses, undergoing any troubles, or the losing of any comforts here in the world.

Doct.

Whatsoever afflictions you meet with, or whatsoever comforts you part with, you should take care your sorrows be not immoderate and inordinate.

In the handling of this, it may be I may come near the bottoms of many of you, some of you (it may be) are troubled for want of trading, that you are not able to buy bread to put in your mouths: others troubled for losses, some for crosses and afflictions, some for outward, others for inward troubles: why, in all these conditions, you must weep as if you wept not, you must have a care of immoderateness, and excessiveness in all your sorrows.

Before I shall discuss those quæries I intend about this Doctrine, I shall first lay down three conclusions concerning it.

That this Doctrine doth not deny a naturall sensibleness of any crosses or afflictions you meet with. (Beloved) God

Con. 1.

would not have you stupid and insensible under his hand : this Doctrine of *weeping as if you wept not*, doth allow of naturall sensibleness of any crosse or affliction that befalls us, God would have none to be stoically insensible of hear.

Con. 2.

2. Take this Conclusion, that the people of God are more able to bear afflictions and crosses, at one time, then they are at another. It was the case of *David*, at one time when *Absalom* was dead, he cryed out with great impatency in the *2 Sam. 18. 33. Oh Absalom my Son, my Son, oh Absalom, would to God I had died for thee my Son, my Son.*

And yet at another time when his Child was dead, in the *2 Sam. 12. 20. He riseth up and anoints his face, and eats bread,* and takes patiently the hand of God upon him; the people of God are more able to bear afflictions at one time then at another.

Con. 3.

3. Inordinate and immoderate sorrow for any affliction doth many times provoke God to lay on greater and heavier afflictions upon a people; it is the way to provoke the Lord to double his strokes upon you, to make your burdens heavier, and your bondage greater. God deals with us, as a Father deals with his Child; if the Father sees that the Child beares his corrections kindly, he will give him the lesse; but if he be stubborn, and frets and takes on, it will not make the Father lessen his strokes, but to give him more and more: so if we do patiently bear the indignation of the Lord in these afflictions he layes upon us, it is the way to have them alleviated; but if we repine and murmur against God, and are immoderate in our sorrows, this is the way to have them increased.

I come now to the Queries which I promised to handle, and they are these three.

Queries.

1. When peoples sorrows are immoderate and excessive for worldly afflictions.

2. Why a Christian should take heed, that his sorrows be not so.

3. I shall give you some considerations to allay excessiveness, and immoderateness in sorrowing what ever befalls you here

here in this world. For the first.

First, When may a Christians sorrow, (either for the meeting with any crosses or afflictions, or the losing of any comforts here in this world,) be said to be immoderate?

I shall lay it down to you in these five particulars.

i. Then is your sorrow inordinate and excessive, when it laies you under great indisposition of heart, to the performance of religious duties; when it makes you unfit and indisposed to holy duties; and especially these two, hearing the word and private prayer.

First, When it indisposeth you for hearing the word of God, as in *Exod. 6. 9.* *Moses spake unto the Children of Israel, but they hearkened not unto him, for anguish of spirit, and for cruel bondage.* The people were so grieved and over-pressed with sorrow, that what *Moses* spake to them from the Lord, they did not regard it, because of their afflictions and great bondage: Now if ever any sorrow or crosse went so near thy heart, as to disturb thee, and indispose thee to the hearing of Gods word, that hath been an immoderate sorrow. And therefore it is a great sin, and greatly to be reprov'd in those that when any of their nearest relations are dead, they are so dejected with sorrow, as not to come to Church, in 3. or 4. Sabbath-dayes afterward, which is very usuall with a great many. In *Levit. the 21. 1, 2, 3, 4.* The Lord commanded there, *that there should none be defiled for the dead amongst his people.* There was a custom amongst the Heathen, when any of their friends were dead, in token of lamentation and sorrow, they would make their heads bald, and shave the corners of their beards, cut their flesh, and the like; but God prohibits his people, the doing of these things, as shaving their heads, cutting the corners of their beards, and the like. When the duties of Religion, as hearing the word, is interrupted by your sorrows for any worldly cross, then look upon it, as an irregular sorrow.

Secondly, When your sorrow indisposeth and keeps you from private prayer, then it is inordinate: as in *Psal. 77. 3, 4.* *my spirit (saith Asaph) is over-whelmed within me, and I am so*

Quest. 1.
Signes of
immoderate
sorrow for
worldly af-
flictions
Answ.

troubled that I cannot speak. When troubles do so stop mens mouths that they cannot pray, or make known their wants to God, then it is an inordinate sorrow : and you women especially, that are naturally more tender, and apt to grieve then men, do you look to it, if your sorrows have been never so small, yet if they have interrupted and kept you from hearing the word of God, and from private duties, they have been excessive and immoderate. So *Mal. 2. 13. 14.* We read of *women that covered the Altar of the Lord with tears, with weeping and with crying out, &c.* 'tis not meant of godly, but of worldly sorrow, women so grieved for the churlishness and unkindness of their Husbands to them, that they covered the Altar with teares, &c. Now God regarded not such services, because when sorrow is excessive for affliction, there is then little or no sorrow for sin.

2. Your sorrows are then inordinate, when they swallow up your comforts in the present mercies of God which you do enjoy. Thus it was with *Ababs* sorrow in the *1. Kings 21. 4.* you read there that *Abab was grieved and sore displeased, because he could not have Naboths Vineyard;* and the Text saith, *he went home, and laid him down upon his bed, turned away his face, and would eat no bread;* though *Abab* was a King, had a goodly Palace, and had Vineyards enough of his own, yet because he could not enjoy *Naboths*, he could take no pleasure nor comfort in those he had. Thus good old *Jacob* did so excessively mourn for *Joseph*, who in his thoughts was dead, that though *all his Sonnes and Daughters came to comfort him, yet he refused to be comforted;* but said, *he would go mourning to his grave.* The losse of one Child did swallow up the comfort of all the other eleven Sonnes. *Gen. 37. 35.* If the sense of the present sorrows and afflictions you lie under, be so great, that they swallow up all the mercies, and present comforts you enjoy, then are your sorrows inordinate. Some people are so over-whelmed with a few light afflictions, that they forget the many great mercies they enjoy: many men that are worth ten thousand pound, if they should lose but one thousand pound, it would so trouble them, that

that they would take no comfort in all the rest.

3. When your sorrows for worldly losses or crosses, put you upon sinfull shifts and wicked courses, to make up and repair your losse again, then look upon it as an immoderate sorrow. Thus *Saul* when he was in great trouble and perplexity of mind, and could not tell what to do, then he went to the witch at *Endor* for help, which did declare his sorrow to be immoderate. Look to it, you that have met with great losses in the world, and undergone great afflictions and crosses, if these have made you run to sinfull courses, to repair your losses, or lighten your afflictions, then your sorrow hath been excessive: as it may be you are in debt, and not able to maintain your self and Family by your Trade: and therefore you will betake your self to sinfull shifts and deceits, as false weights, false lights, false measures, or the like, to repair your losses; if it be so, your sorrows are immoderate.

1 Sami. 28.
6, 7, 8.

4. Then your sorrows are immoderate, when you do so grieve for your own trouble and afflictions, as to carry no compassion in your breast towards the afflictions of others, when thy Family losses do so afflict thee, that all the publick losses of Church and State do not at all affect thee, when thy own private and personall afflictions do so trouble thee, that come what will to the Church or Kingdom wherein thou livest, thou carest not: when thou canst shed a flood of tears for thine own misery, but not a drop for the misery of the Church of God, then are thy sorrows inordinate and irregular.

5. When you are so sensible of your own afflictions, as to think no bodys afflictions are so great as yours, then are your sorrows irregular. When you are like these in *Lament. 1. 12.* that say, *come and see if there be any sorrow, any affliction like unto mine wherewith the Lord hath afflicted me.* When you shall say, never did any man lose such an Estate as I have done, or such a loving Husband, or Wife, or Children as I have done; never did any undergoe such troubles and crosses as I have done, then are your sorrows immoderate. But I shall shew you hereafter, that there are others that have lost more, and suffered more, and undergone greater afflictions, and

Quest. 2.

and have greater cause to complain then you; but thus much shall serve for the first Query.

I come now to the 2d, why Christians should take heed of this distemper, of being immoderate and excessive in their sorrows for any affliction.

Answ.

1. Because immoderate sorrow for the things of the world does proceed from evill causes. And 2dly does produce evill effects.

First, It proceeds from evill causes, and those are,

1. From an immoderate love to the things of the world; that, in the want, and for the losse whereof, you do too much grieve, it is a sign you did too much love in the enjoyment of it, *Gen. 37. 35.* When *Jacob* supposed that his *Joseph* was slain, he so exceedingly mourned for him, that though all his *Sonnes* and *Daughters* rose up to comfort him, yet he refused to be comforted, and said, *I will go down into the grave unto my Sonne mourning.* And why did *Jacob* thus mourn for him, but because he loved him more then all the rest, it was his immoderate love to him, that made him sorrow so immoderately. If your hearts be glued to the things of the world, you cannot part with them, but with a great deal of vexation and sorrow. If thy sorrow be excessive for the losse of any thing, thy love was immoderate towards it in the enjoyment of it. *John 11. 35. 36.* when *Christ* came to *Lazarus*, and he being dead; *Christ* wept: then said the *Jews*, *behold how he loved him*, his weeping for him did manifest the greatness of his love to him: not that his love was excessive, I do not say so: yet this we may see from hence, that grief in the want of mercies proceeds from love in the enjoyment of them.

2. This immoderate sorrow proceeds from a murmuring discontent at the dealing of Gods providence towards you; there is a clashing between Gods will and yours, as if God did not so well know how to deal with you, as you do with your selves; else you would quietly submit to his will.

3. Another evill cause from whence this immoderate sorrow ariseth is ignorance, both of the vanity of temporall things,

things, and the reality of spirituall things: we discover thereby, that we think temporall things to have more worth in them, then indeed they have, and spirituall things lesse.

But 2dly, As it proceeds from evill causes, so it produceth evill effects: there are these five evill effects that immoderate sorrow produceth, as

1. It prejudiceth your naturall health, 2 Cor. 7. 10. *godly sorrow worketh repentance never to be repented of; but worldly sorrow causeth death.* And Solomon tells us, *a sorrowfull spirit drieth up the bones,* Prov. 17. 22. so saies David in Psal. 31. 10. *my life is spent with grief, and my years with sighing, my bones are consumed.*

2. It is a blemish to Religion for a Christian to be excessive in his sorrows, for *the joy of the Lord should be his strength.* A godly Christian hath alwayes cause of joy *unspeakable, and full of glory*: therefore it is a blemish to Christianity, to see a godly man overpressed with worldly sorrow; it is an aspersion upon Religion, for a godly man to hang down his head, for the losse of any outward things, as if he had no greater concernments to look after, no joy, nor comfort, nor happiness to look after but here in this life.

3. It exceedingly indisposeth the heart to holy and spirituall duties, it hinders and interrupts you in hearing the word, and prayer, Exod. 6. 9. *They hearkened not unto Moses for anguish of spirit and cruel bondage, &c.* Psal. 77. 4. *I am so troubled that I cannot speak.*

4. Excessive sorrow, imbitters those sweet and comfortable mercies you do enjoy, a thousand mercies are buried under the excessive sorrow for one affliction: as in Gen. 37. 35. the place before quoted, *Jacob did so extreamly mourne for Joseph his youngest Sonne, which he supposed to be dead, that though he had eleven Sonnes, and many Daughters, and all of them came to comfort him, yet he could take no comfort in any of them; but resolved that his gray hairs should go down to the grave in mourning for him: this one excessive sorrow for Joseph, did imbitter many mercies and comforts which he did enjoy.* So Esther 5. 13. though Haman

was admitted to the greatest intimacy & familiarity with the King, yet all this availed him nothing, so long as he saw *Modcai* sitting at the Kings Gate : in this regard many men discover a temper much like the *Hedge-hog*, which as naturalists tell us hath this property, it will gather a great many apples, or such like fruit, upon his bristles, and then go to a Hedge and eat them ; but it is so mournfull a Creature , that if it chance but to let fall one of his apples by the way, it will so vex and trouble him, that he will throw down all the rest. So many men, if they meet but with one cross or affliction, it will make them throw away all the other mercies they enjoy, and take no comfort in any of them.

5. Excessive sorrow for worldly crosses, provokes God many times to send heavier and greater afflictions then ever yet you suffered. As I told you before , a stubborn Child, that blubbers and cries, and murmurs under the Fathers corrections, will fare the worse, and have the more blowes for it; so the more we repine and immoderately grieve for any worldly afflictions, the more crosses and troubles we are like to have. And thus I have done with the second question, why Christians should take heed of immoderacie and excessiveness in worldly sorrows. We come now to lay down some considerations whereby to allay your sorrows ; but I must leave that till the afternoon, I shall onely for the present, make a short application of what hath been said, and so have done.

Use.

Use. Is it so, that Christians should not be excessive in worldly sorrows, but *weep as if they wept not* : then this reproves those that can mourn for every cross that befalls them ; but yet cannot shed a teare for any sin they commit. Many men complain of small inconsiderable troubles and affliction ; but yet never complain of their sins and corruptions: these never trouble them, nor come near their hearts, they can mourn for that which can but at most prejudice the body, and yet never grieve for that which can prejudice and destroy their soules.

2. I beseech you beloved, take heed of being lavish of your
teares

teares for worldly crosses or afflictions, it is pittie to wash a foul Room with sweet water. I must needs tell you teares are too pretious to shed for every trifle: it were a great deal better you would keep this pretious water to wash away your sins; for though it is Christs blood alone that can wash away the guilt of sin, yet your teares may much conduce to wash away the filth and power of sin. When you mourn for worldly crosses, then *weep as if you wept not*; but when you mourn for sin, mourn as much as you can. Be like yce before the Sun, that will soon melt and convert into water: you that are the Children of God know, that you have greater things, and of higher concernment to bestow your teares upon, then any outward troubles; you have daily failings, and many sins and corruptions unmortified and unsubdued, and the losse of the light of Gods countenance to mourn for, your sorrows never run aright, but when they run in this Channel, when your tears run into the Mill-pond, to grind your lusts and corruptions, to consume and weaken them, then are your sorrows right and regular.

Lastly, Let me intreat and advise you not to mistake in reference to your sorrows, to think you do mourn and grieve for sin, when it is only for outward afflictions. Many men when their Neighbours aske them why they are so sad and mournfull, and weep so much, will be ready to say, it is for their sins and failings, and corruptions that are too strong for them, or the like, when indeed it is only for some crosse or outward trouble they have met with: therefore do not mistake that sorrow to be for your sins, which is onely or especially for some outward affliction you have met with.

SERMON. 2.

WEe come now to the third Question, which I shall spend this whole Afternoon upon, and that is this, to lay down to you 12. considerations, whereby to allay and keep under immoderateness and excessive sorrow for any

B 2

worldly

Severall
Considerations to
allay im-
moderate
sorrow.
Job. 2. 10.

worldly crosses or afflictions, and how to keep our selves in the frame and temper of spirit, which the Apostle here enjoyns us, namely, *to weep as if we wept not*. I told you in the morning, God would not have us stupid and insensible of his hand in any affliction; but yet as we should not be stoicall, so neither must we be excessive in our sorrows. I have therefore in my meditations revolved these severall considerations, as likely to be most prevalent, to allay excessiveness and immoderacy of sorrow.

I. Consider, that you have had more mercies in your lifetime to chear you up, then ever you have had crosses to discomfort you: this consideration did strongly work upon Job, to support his spirits under afflictions, saies he, *shall we receive good at the hands of God, and shall we not receive evil?* I have read a story of a man of 50 years of age, who lived 48. years and never knew what sickness was; but all the two last years of his life, he was very sickly, and very impatient under it; but at last he reason'd the case thus with himself, and said, the Lord might have given me 48 years of sickness, and but two years of health, but hath done the contrary; I will therefore rather admire the mercy of God, in giving me so long a time of health, then repine and murmur at him for giving me so short a time of sickness: the Lord doth ever leave with us more mercies then he takes from us; and therefore how should this support our spirits, seeing our mercies have been more and greater then ever our afflictions have been: what though the Lord doth now visit me with sickness, yet I have had more yeers of health, then I have had of sickness: what though I have lost friends, why yet let me consider, they have lived a great while with me: what though this or that comfort is taken from me, yet I have a great many more left still. The Scripture is very sensible how apt we are to grieve overmuch, and therefore prescribes this Rule to allay immoderate sorrow, *Eccles. 7. 14. In the day of adversity consider; why? what must we consider? that God hath set the one over against the other,* (that is) though you are in afflictions now, yet he hath given you mercies heretofore, and

and it may be he will give you prosperity again, he hath balanced your present afflictions with former mercies, and if you set the mercies you have enjoyed against the present afflictions you suffer, you will find the tale of your mercies, to exceed the number of your sufferings. When *David* cried out in such immoderate sorrow for his Son, *Ob Absalom my Son, my Son, would to God I had died for thee my Son, my Son*: if he had then likewise said, *ob Solomon my Son, my Son*; and seriously considered, what a good Son he had living: this would have been a great means to have quieted his spirit. The consideration of those many mercies we have enjoyed, will be an excellent means to bear up our hearts under any present affliction we lie under.

2 Sam.
18. 33.

2. If you would keep your selves within bounds, in reference to your sorrows, consider that God doth many times take away creature comforts, and contentments from his people, to make way for greater mercy and blessings to come in the room of them. This is very observable in the case of *David*, God took away a Child by death, that was gotten illegitimately, and he gave him a *Solomon*, a lawfully begotten and better Child in the room of it; yea this consideration did bear up *David's* heart, *Psal. 71. 20, 21. Thou hast shewed me great and sore troubles; but thou shalt bring me again from the depth of the Earth, and shalt increase my greatness and comfort me on every side*: and were this seriously considered, it would be a means to bear up our hearts under losses and troubles: what though this or that comfort be taken away, it may be God hath some gracious end in it, to make way for the bestowing a greater mercy in the room of it. Would you be angry with that man that should pull down your smoaky Cottage over your head, if he would erect a stately Pallace for you in the room of it; every mercy that God takes from you, he will give a greater for it: as the Prophet told *Amaziah*, who expended his Estate on the *Israelites*, *the Lord is able to give thee much more then this*: thus God dealt with *Job*, as you may see in the first and last Chapters of that Book, compared together, the Lord took away from *Job*

Consid. 2.

Job 1. 3.
with cap.
42. 12.

all his Estate and substance; but gave him twice as much as he took away from him: there was taken from him seven thousand sheep, and God gave him afterward fourteen thousand for them, he lost 3000 Camells, he had afterwards 6000 for them, he lost five hundred yoke of Oxen, and 500. she Asses, afterwards he had double restored for them. And this case of Job may be as an example and ground of encouragement for Christians in all ages, to wait upon God, in an humble submission to all his dispensations. So James 5.11. saies the Apostle, *you have heard of the patience of Job, and what end the Lord made with him, that the Lord is very pittifull, and of tender mercies*: this example of his should bear up your hearts in the time of affliction: the Lord takes away small mercies to make room for greater. 'Tis very observable how this consideration wrought with Isaac, Sarah his Mother was lately dead, and to make up his losse, God gave him Rebeckah to wife, and 'tis said, Gen. 24. 67. *She became his wife, and he loved her, and Isaac was comforted after his Mothers death.*

Confid. 3.

3. Consider, that excessive sorrow for the losse of one comfort, doth imbitter all the rest of your present comforts to you, take heed therefore of casting in this gall of bitterness amongst your comforts; excessive sorrow is like a worm in a Nut, that eats out all the sweetness of the kernel and leaves nothing but the shell: so will excessive sorrow take away all the sweetness of your present comforts; thus it was with Haman, Esther 4. 11, 12, 13. *He called for his friends and Zeresh his Wife, and told them the glory of his riches, and the multitude of his Children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes, and the Servants of the King.* Now you cannot but think this man was a gallant man. Nay Haman said moreover, *Esther the Queen did let no man come in with the King unto the banquet, that she had prepared, but my self, and to morrow am I invited unto her also with the King, yet saies he, all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings Gate, and will not reverence, and make obeysance to me; here was the curse of God upon him, in that he could not enjoy*

joy any mercy he had with comfort, because *Mordecai* did not reverence him; so we see in the instance of *Jacob* formerly mentioned, *Gen. 37. 35.* Excessive sorrow for one affliction looseth the comfort of all our mercies.

4. To allay immoderate sorrow, consider that thou hast within thee more ground of exceeding joy, then any thing without thee can be a cause of excessive sorrow; as *Prov. 14. 14.* *A good man shall be satisfied from himself,* a godly man hath matter of rejoycing in himself, whatever befalls him in the world. We read, *Luke 13. 21.* when the Disciples doted upon a temporall flourishing Kingdom, Christ told them, the Kingdom of God was within them, if we have Christs grace, &c. though we have nothing else, thats greater cause of exceeding joy, then any other wants can be ground of excessive sorrow; what though they have nothing here below, yet *God is their portion*, and they have an inheritance with the Saints in light reserved for them. What though they have not a penny of money in their purses, yet have they true treasure which moth cannot corrupt, nor thief break thorow and steal? What though they have no bread in their Cubbords at home, when every day they feed upon the bread of life, the pretious body and blood of Christ? What though you are reproached and defamed in your good name, when notwithstanding your name is written in the Book of Life? You have every way more cause of joy within you, then you have cause of sorrow without you, *Gen. 33. 11.* *I have enough*, said *Esau*, *I have enough* said *Jacob* too; but the word signifies, I have all: yet *Jacob* was poorer then *Esau*: *ille habet omnia qui habet habentem omnia.*

Confid. 4.

Confid. 5.

5. Consider, that that comfort which thou doest so excessively mourn for the want of, it may be would prove a greater crosse and trouble, should God have continued it still to thee. There is a remarkable instance for this in *Gen. 30. 5.* you read there of *Rachel*, an impatient woman overcome with passion and sorrow for want of Children, she cryed to her Husband, *give me Children or else I die*; well this woman had her desire granted, and she that before cryed, *give me*

2 Sam.
12. 16.

me Children or else I die; when she had Children she dies in Child-birth, Gen. 35. 16, 17, 18. As they journeyed from Bethel, Rachel travailed, and she had hard labour, and the Mid-wife said unto her, fear not, thou shalt have this Son also: And it came to passe, as her soul was in departing (for she died) that she called his name Ben-oni, she died after her Son was born. God can make those comforts that we desire, to be crosses to us. So to David, had God given him the life of his Child, it would have been a living monument of his shame, that all that knew the Child would have said, yonder goes Davids Bastard.

I have heard a godly Minister relate a story, that once he went to visit a Neighbour of his, (whose Child lay a dying) to comfort her, she was very much grieved and dejected with sorrow, and would by no means be comforted: the Minister said unto her, woman, why do you grieve so much? if your Child should live, it may be God might make it a scourge and vexation to you, by taking wicked and sinfull courses; she answered, she did not care if her Child did recover, though he were hanged afterward: this her Son did recover, and was afterward executed for some villany that he had committed: why now it had been a greater mercy, and a thousand times better for her, to have seen him buried before, then that he should have come to such an unhappy end. I only mention this, to shew you, that God can turn those comforts which we so much prize and dote upon, into crosses to us; and therefore this should allay excessiveness of sorrow for the losse of any worldly comfort.

Consid. 6.

Omnia breviter tolerabiliora debent, etiam si magna sint.
Cicero.

6. Consider, that all those crosses in the world, for which you grieve, though they be never so great, yet they are very short; and this is the Argument the Apostle useth here in the Text, (saies he,) Brethren, the time is short, it remaineth therefore, that they that weep, be as if they wept not, though your afflictions be heavy, yet they shall not continue long: therefore be patient under them; though they be never so great, yet because they are short they are tolerable; and this the Apostle presseth in 2 Cor. 4. 17. Our light affliction which is but

but for a moment, worketh for us a far more exceeding and eternall waight of glory. And so saies God, for a moment have I forsaken thee; but in everlasting loving kindness will I have mercy on thee. Our afflictions are alwayes computed by dayes and howers; but our mercies by years, to shew that the time is but short, wherein we do endure afflictions here below: they are soone over, and like Clouds the Sun will quickly break through them. When *Athanasius* was banisht, he said it was but a little Cloud, it would be over presently. A Martyr said unto his fellow, shut but your eyes, and the next time they are opened, 'twill be in another world.

Eccl. 54.7.

7. Consider, that by immoderate sorrow, you do not go the way to remove or lessen your afflictions, but rather provoke God to continue and increase them. This I hinted to you in the morning. As a stubborn Child that fumes, and frets, and stamps and starres, and blubbers, or the like: this cariage is not the way to make the Father forbear correcting him; but rather to give him the more blowes; so the more excessive we are in our sorrows, the heavier afflictions God many times layes upon us. What Christ said of taking cares, *Which of you by taking thought can add one cubit to his Stature?* may be said in this case, which of you by excessive sorrow can any whit lessen your affliction? the way to remove our afflictions, is to accept of the punishment of our sins. A Child that submitts and beggs pardon for his offence, and promiseth amendment, saves many a blow by it.

Confid. 7.

8. Consider, that any outward comfort here in this world, the losse of which thou dost so exceedingly mourn for, it is no better then what any wicked man may have, and your selves may well be without. Is it for want of wealth, honour, Children, &c? Loe wicked men may have all these, and therefore why shouldest thou be so much troubled for the losse of that which any Reprobate may enjoy. Indeed were it for the losse of Christ, of Heaven and everlasting happiness, we could never sufficiently mourn for the losse of these; but in the loseing of these outward mercies, we lose no more, then a damned wretch may enjoy, the things that we mourn for,

Confid. 8.

are not of that worth and value, that we estimate them. I have read a story of two godly men that met, named *Anthony* and *Didymus*. Now *Didymus* was blind, yet of excellent parts. *Anthony* askt him, if he were not troubled at it? yes said *Didymus*; but said *Anthony*, will you be troubled for want of what flies and Dogs may have, and not rather rejoyce that you have what Angels have?

Confid. 9.

Pfal. 119.

9. To allay thy immoderate sorrow, consider, that whatsoever losse or affliction God doth inflict upon you here in this life, he doth really intend your advantage and gain by that losse; and therefore why should any misfortune trouble you? seeing God intends your good by them all, so that you shall in conclusion be forc't to say, *it is good for me that I was afflicted*, and in very faithfulness he hath afflicted me. 'Tis the observation of *Salmeron* on *John 3*. Suppose a man should throw a rich Pearl or Diamond at you, and hit you upon the hand, so you might have the Diamond for it, would you count that an injury? why so God deals with us, he turns our losses into gain, and all our crosses into comforts. Suppose a man that is very much in debt, and hath great need of money, even to buy bread to put in his mouth, should go to a friend of his and make known his condition, and beg some relief from him: if this friend of his should go to his Chest, and take out a great bag of money or gold, and throw it at him, bidding him take it, though he should hurt him with the blow, do you think he would take it unkindly? no certainly: why so every affliction that God laies upon us, shall work for our good: we may say as *Joseph* did to his Brethren, *though you intend all this for my hurt, yet God intended & turned it to my good*. So when any body do wrong or injure us, we may say to them, though you intend this to my hurt, yet God will work benefit and advantage to me by it. The Lord never intends us any harm, but good, by all the afflictions he laies upon us. All afflictions like *Jonathans* rod have hony on the top, and therefore let us bear them patiently. You would be very angry if an enemy should draw blood from you; but if a Doctor does take away a great deal more from you in reference

rence to your health, and for your good, you will not take that amisse. Be perswaded therefore to patience under all worldly crosses and troubles, because God intends your good by them, and to promote your spirituall advantage, that as your afflictions do abound, so your consolations in Christ may abound much more.

10. Consider, that your betters have been in as bad or a worse condition then ever you have been, and therefore let this allay your sorrows. It is true indeed, were we in so bad a condition, that never any were in the like, we might have some excuse for our immoderate sorrow; but there are none of us that are afflicted alone, those that are a great deal better then we, have had as great crosses and afflictions as ever we have had, *1 Pet. 5. 9.* there the Apostle exhorteth them to resist the Devill with stedfastness, as knowing that the same afflictions are accomplished in their brethren that are in the world: there are none now in so miserable a condition; but there are others that have been, or are, or shall be in as sad a condition as they: *there hath no temptation befallen you, but such as is common to man, for God is faithfull, who will not suffer you to be tempted above what you are able.* Hast thou lost a great Estate? why *Job* lost more then ever thou didst; he lost seven thousand Sheep, three thousand Camels, five hundred yoke of Oxen, five hundred shee Asses, he lost all that he had, not so much as any outward comfort left him; and therefore seeing the same affliction hath befallen others, why should not you be contented? But it may be you will say I have lost my Children. Why *Job* lost more Children then ever thou didst, he lost ten Children in one day, taken away by an untimely death; but it may be though you have lost as many Children, yet they went to their graves in peace, and therefore that may comfort your heart; others have been in a worse condition then you are in, and yet have undergone it patiently. Notwithstanding all the afflictions that lay upon *Job*, he sinned not, he did not open his mouth against God.

And so our Lord Jesus Christ, *he was a man of sorrows; saith he, the Foxes have holes, and the Birds of the Air have nests; but*

Confid. 10.

1 Cor.
10. 13.

the Son of Man hath not where to lay his head. Jesus Christ though Heire of all things, was yet as poor as ever thou hast been; and therefore let these considerations stay your hearts in what ever afflictions may befall you here in this world; for the Lord knowes what a Cloud of blood is yet hanging over our heads.

Confid. 11

11. To keep down excessive sorrow for the losse of any Creature comfort, consider, that your sorrow is never rightly placed till it hath sin for its object, your sorrow is misplaced, and runs in a wrong Channel, till it centers here. If you sorrow for the things of the world, you let it run in a wrong Channel, and keep it from running there where it should run: 'tis pittie to use sweet water to wash a foul room, sin ought to be the chief object of sorrow, and our teares are diverted out of their proper Channel, when we do not sorrow for sin either mediately or immediately. God hath promised to bottle all those teares we shed for sin, but no other; those that we shed for the things of the world, they are but tears cast away, they run over, and not into Gods Bottles And indeed my Brethren, there are no afflictions here that do deserve our sorrows or tears. Would you not count him a mad man that should go and throw Pearls or Diamond at a Pear-tree, and so lose them: so it is pittie to throw away tears upon the things of this world, to waste such pretious commodities upon every slight occasion.

Confid. 12

12. Consider that excessive sorrow for the world, will hinder and interrupt your mourning for sin: as when a vein is opened in the arm, and the blood runs out there, it hinders and diverts it from running in its usuall Channel; so when you are in a vein of sorrow and discontent for worldly losses or crosses: this diverts and hinders the naturall course of your teares, so that you cannot mourn for sin.

And thus I have done with these twelve Considerations, and also with these three Queries. I have shewed you when sorrow is inordinate, and I have given you some reasons why Christians should not mourn immoderately for the things of this

this world; and now I have laid you down twelve considerations to keep you from excessive mourning for the losse of any outward comfort.



SER M. 3.

I Have now one Query more, and that is in the fourth place, to shew you what Rules or helps you are to use, so as to keep your sorrows for worldly crosses within bounds, *to weep as if you wept not.* I shall here likewise give you 11. or 12. directions for the performance of this duty.

1. If you would keep your sorrow within bounds, use this help, look upon those things, for the want of which you do so excessively grieve, as meer nothings. You will say it is a childish thing for a man to cry for nothing; why many such childish pranks do we play very often, we do grieve and mourn, and weep for meer nothings, which if we did seriously consider, when we do mourn for the losse of this or that comfort, it would allay our sorrows, seeing they are meer nothing: Oh but you'l say, my Trade failes, so much of my Estate is lost, and do you call this nothing? yes I do, for so the Scripture calls them, *Prov. 23. 5. saies Solomon, wilt thou set thy heart upon that which is nothing? for riches take unto them wings and fly away:* and if so, why should we set our hearts so much upon them, as to grieve for them in the want of them. When King Agrippa came to passe judgement upon Paul, *Acts 25. 23.* Its said, he came *with great Pomp;* but in the Originall it is, he came with a great fantasie. Such fancies and nothings are all worldly Poms and comforts, in comparison of the great and waighty things of salvation:

Quest. 4.
Rule 3.
How to moderate
our sor-
rows for
the loss of
worldly
comforts.

Μετὰ τὴν
λαλῆσιν παρτα-
σίαις.

Luk. 10. 42

Esa. 55. 2.

there is but one thing necessary saies Christ, and that is to get an interest in him; it is not necessary that you should have riches and honour in the world, the only thing necessary is to get Christ, and therefore why should we spend our time, and take pains about that which is not bread, and after that which will not profit us, which are but meer nothings. What a Childish part was it in *Haman*, when he had so many privileges and dignities as the favour of the King, to sit at the Kings Table, and ride upon his Horse, &c. that he should be so much grieved and troubled, because *Mordecai* would not reverence him? what a poor small matter was this, to interrupt all his comforts? and *Ahab*, &c. he could not have *Naboths* Vineyard, when he had so many of his own: many men suffer themselves to be over-whelmed with sorrow for poor slight triviall things. *Seneca* sets out such a man that hath a stately house, fair Orchards and Gardens, with much fruit, yet should grieve because a few leaves fall off.

2. If you would keep your sorrows within bounds, then take heed you do not place an inordinate and immoderate love, upon any comfort you enjoy here below. If you love any thing too much in the enjoyment of it, you will grieve too much for that thing in the losse of it, and therefore let not your hearts be glewed to any comfort here below. Let the comforts of the world be to you as Gloves to your hands, and not as the skin to your flesh; you cannot pull off the skin from your flesh without a great deal of pain and torment, but you may pull off your Glove from your hand without any trouble. If your hearts be glewed too much to the love of worldly things, the losse of those things you did so immoderately love, will provoke you to excessive sorrow and grief. A man will never grieve for the losse of that which he hates, but for that which he loves, and you can never keep your sorrow within bounds, if you do not keep your love within bounds. As it is with a Picture, if you put it into a frame, and hang it up against the wall, you may easily take it down again; but if you glew or past it to the wall, you cannot take it down without tearing it all to pic-

ces.

ces. So if your love to the World be like a Picture, glewed to the wall, you will not part with the things of the world, but with a great deal of sorrow and trouble and vexation. It is said of *Jacob* when he heard his Son *Joseph* was dead, that he wept and would not be comforted, and the reason was, because he loved *Joseph* exceedingly, and more then all the rest: his excessive love to *Joseph* did make him sorrow so much in the want of him.

Gen. 37.3.
35.

3. Look upon all comforts here below, as loseable and uncertain. God in his wisdom hath not joyned permanency to any comfort here below. Look upon your comforts as mutable and perishing: have you lost a Child? why say, *I knew before that I had begotten a mortall Child*: there is an appointed time for us all once to die, and the comforts we enjoy here below, are not like the Anchor in the bottom of the Sea that holds fast in a storm; but like the flag upon the top of the mast that turns with every wind; and therefore seeing in your greatest comfort you are subject to an alteration every moment, why should you immoderately sorrow in the losse of them, and grieve so much for that which you may lose you know not how soon. A man should sit loose from things loseable, and never give way to certain sorrows, for the losse of so uncertain comforts.

*Sed me g-
naxisse mor-
talem.*

4. If you would keep your sorrow within bounds, consider that you have no cause of sorrow for the losse of worldly things, if God leaves you enough for the necessities of your life, though he doth not leave you a superfluity for the complacency and delight of your life, *having food and rayment, let us therewith be content*. If thou hast bread, though not jackets, be contented with it: if you have rayment, though not Ornaments, yet be contented. If you have food and rayment, though never so coarse, being enough but meerly to maintain life, you have no cause to complain, but to be contented. *Jacob* was a richer man then any of you that hear me this day; yet saies he in *Gen. 28.20. if so be thou wilt give me bread to eat, and rayment to put on, it shall suffice me*. If the Lord gives us meat and rayment, though the meat be homely, and the rayment

1 Tim. 6.8

Help the
5th

ment course, yet we should be content with it, and say it shall suffice me: though God doth not give us abundance for our delight and conveniency, yet if he gives us enough to relieve our necessities, we should be contented, and therefore have no cause of excessive sorrow in that particular.

5. Do nothing that may commemorate or call to minde your former or present afflictions, so as to renew your sorrows thereby. Beloved, it is an ill course that many people take, when they have lost a friend, as a Husband, or a Wife, or a Parent, or a Child, they will be looking upon the Picture, or Clothes, or any thing else of their deceased friends, which make their sorrow to renew, and their wounds to bleed afresh, do nothing that may call to mind your sorrows. It is a notable instance to this purpose, and very observable, that which you find in *Gen. 35. 17, 18*. It is said there of *Rachel*, that when she was a dying, the Child being born, she called its name *Benoni, the Son of my sorrow*; but now mark, *Jacob* would not let it be called by that name the Mother called it by; but he called it *Benjamin the Sonne of my right hand*. And Divines give this Reason of it, because if *Jacob* had suffered the Child to have been called by that name, every time he had heard it, it would have been a means to recall to mind the losse of his Wife, who died while she was in labour with him, and so have revived his grief and sorrow for it: therefore we should not call to mind our afflictions, so as to renew our sorrows.

6. If you would keep your sorrows within bounds, live much in the meditation and contemplation of divine things. The reason why you mourn so much for things below, is because you meditate no more on things above; were your contemplations raised up to the speculation of divine and spiritual things, the joy of these would swallow up your sorrow for the losse of any thing here below. *Adam* in innocency did so converse with God, that he did not see his own nakedness. I have read of the *Eagle*, that she is of a temper and condition contrary to all other Birds: whereas all other Birds that fly when they are hurt, or in want, will cry and make

make a noyse; as the Crane will chatter, the Dove will mourne, the Raven will croake, all creatures will make a noyse when they are hurt or in want: but now the Eagle she will flye aloft towards the Sun; and there recreate her selfe with its warme beames. Oh now beloved that you would be Eagle like, to soare up in your meditations heavenward; to raise up your thoughts to spirituall and heavenly things; and this would greatly allay your sorrowes for the losse of any outward comfort.

7. Labour to mourne for sin more, and then you will mourne for outward afflictions lesse, when once the conscience is touched with a penitentiall sorrow for sin, it will then cease sorrowing for the losse of worldly comforts. Oh Beloved, the letting your sorrowes run out upon sin, will divert them from any other object, because when once the soul is in a veine of weeping for sin, it sees and apprehends sin to be so great an evill, that no evill in the world is so much a ground of sorrow as that: and therefore if you would weep as if you wept not for outward troubles, weep more for sin, and the corruptions that are in your own hearts; I may say of sorrow as it is said of feare in *Esay 8. 12, 13.* sayes the Text, *Feare not their feare, neither be afraid, but sanctifie the Lord of Hosts himselfe, and let him be your feare, and let him be your dread.* They that feare the Lord will not feare men; they that have a religious feare, will not have a worldly feare: so if you have a godly sorrow for sin, it will keep you from any immoderate worldly sorrow; and therefore I could wish, when you finde your sorrowes breaking out for the losse of worldly comforts, and things goe crosse with you here below, that you would consider, that you have greater evils, to mourne for, and a great deale more cause to let your sorrowes run in sins Channell; then for any outward crosse or affliction.

8. If you would allay excesse in wordly sorrow, ballance your outward wants with your inward and spirituall injoyments; and your outward crosses with your inward comforts; and see whether the scale of your spirituall com-

Rule 7.

forts doth not exceedingly weigh downe the other : and if God make your spirituall mercies to outvy your outward afflictions, you have more cause to rejoyce then to mourne. This course *David* tooke in *2 Sam. 25. 5.* sayes he, *Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation, and all my desire, although he make it not to grow, as if he should have said, although I have not an affluence and confluence of all worldly happinesse, yet I care not, seeing God hath made with me an everlasting covenant, ordered in all things and sure; though things goe amisse without, yet all is well within; God hath made with me a covenant, and that is all my desire, and all my salvation, so that now if you would with David ballance your outward crosses with your inward comforts, you would there see more cause of joy then outwardly of sorrow. A good man (saith Solomon) shall be satisfied from himselfe; he hath that within him which will afford him comfort, whatsoever his outward condition be.*

Pro 14. 14

2 Cor 5. 1.

Joh. 14. 2.

You that are dejected with worldly sorrow, reason thus with your selves, what though my condition be sad, and I want necessities for this life, and have not a house to put my head in; or if I have, it is but a poore smoky Cottage; yet why should I be troubled, seeing *I have a house not made with hand, eternall in the heavens*, though I have no habitation here, yet *Christ is gone before me into heaven to prepare a place for me there*. What though I am a man of a meane estate, and can scarce with all my labour and paines bring the yeare about? yet *God is my portion*, and I have *an inheritance among them that are sanctified by faith in Christ*: what though I am in debt, and in continuall danger when I goe abroad to be arrested and in prisoned, yet my great debt is paid, *Christ hath satisfied divine justice for me*: and I shall never goe to the Prison of hell to all eternity: what though I have no money in my purse to buy bread? yet I have a treasure in heaven, that shall never be exhausted; what though I have scarce cloaths to cover my nakednesse? yet I have the long Robe of Christs righteousness to cover my sinfull nakednesse: and though I have

have scarce meat and drinke to put in my belly, yet I doe feed upon the bread of life, the Lord Jesus Christ: what though I am reproached and scandalized and defamed in my good name? yet my name is writter in the booke of life, and though I have never a foot of Land here to enjoy, yet I am an heire to a Kingdom. A Prince in disguise in a forraign Country meets with ill usage; but it troubles him not much, why? because he is heire to a Crowne, and knows that when he is in his owne Kingdome he shall have respect enough. Beloved let these inward and spirituall enjoyments allay all worldly sorrow, considering that if thou doest ballance thy spirituall enjoyments with thy outward wants, and thy inward comforts with thy outward losses, the former will infinitely preponderate and outweigh the latter.

9. Would you keep your sorrowes within bounds? then make the most of the mercies you receive, and the least of the afflictions you endure; it is the property of a sorrowfull spirit to make the most of his afflictions, and the least of his mercies; but if you would keep your hearts from excessive sorrow, you should amplifie and enlarge Gods mercies to you, and extenuate and lessen your afflictions in your memories, and you will greaten your thankfulnesse, and lessen and abate your murmuring and sorrowes. Consider with your selves that the least mercy that you doe enjoy is more then you doe deserve, and the greatest affliction you endure, a great deale lesse then your demerits; and consider likewise, *that you brought nothing into the world, neither can you carry any thing out*; and that if you doe escape hell torment hereafter, it is a greater mercy, then if you should enjoy all the treasures and pleasures in the world: but many people if they meet but with one day of adversity, they will pore upon their misery, and amplifie their sorrowes, and never thinke of those loads of mercies which God hath heaped upon their heads: you have more cause to rejoyce that God gives you the least mercy, then to rpine when he sends on you the greatest affliction.

10. Compare your afflictions with others, that have endured

1 Pet 5.9.

dured greater afflictions with more patience, and lesse sorrow, then you have done; consider the patience of *Job*, and the end that the Lord made with him: you never lost so much as *Job* lost, he lost 7000. Sheep, 3000. Camels, 500. yooke of Oxen, and 500. shee Affes, he lost seven sonnes and three daughters, and all in one day, he endured a great deale of misery in his body, and lay upon the very dunghil, and yet was patient under all these afflictions; Why now consider, that better men then thou art have had greater miseries, and troubles, and afflictions then you, and yet have had a great deale more patience and lesse sorrow and grieve then thou. The Apostle *Peter* perswaded men to patience in a suffering condition, considering that the same afflictions are accomplished in their brethren which are in the world; and *Paul* 1 Cor. 10. 13. *There hath nothing befallen you, but such as is common to man; Nay Jesus Christ himselfe underwent many afflictions and miseries, and yet he opened not his mouth, but as a Sheep before the shearers is dumbe, so he opened not his mouth. Those that have more grace have lesse mercy then thou, and those that have lesse finnes have more afflictions.*

11. To allay your sorrow, and keep it within bounds, consider that 'tis better with you when you are at the worst, then it is with wicked men when they are at the best; if this consideration did lye neere your hearts, it would greatly allay all excessive sorrow. *A little that a righteous man hath is better then the revenues of the wicked, Prov. 15. 6. In the house of the righteous is much treasure, but in the revenues of the wicked is trouble; Observe, it is not said, in the revenues of the righteous, is much treasure, but in the house of the righteous; it may be a righteous mans house, may be a poore cottage, a beggars house, and in it not a stoole to sit on, or a fire to warme him, or food to nourish him, &c. and yet sayes Solomon, in the house of the righteous is much treasure; but have wicked men treasure too? no, in the revenues of the wicked is much trouble, he doth not say in the house of the wicked; but in their revenues, there is much trouble; there is the curse of God upon all that a wicked man enjoyes, the poore beggerly*

beggerly cottage of a righteous man hath more treasure and happinesse in it, then the great revenues of wicked men, a godly man when he is at worst, is better then a wicked man at best, Prov. 16. 8. *Better is a little with righteousnesse, then great revenues without right,* a little with the feare of God, is better then a great deale that a wicked man hath. Why now will you lay this to heart? suppose you lye under great afflictions, and have lost an estate, or wife, or children, or friends, or any thing: yet thou art a godly man; I dare assure you that in your worst condition, you are better then a wicked man in his best estate; though there be little or nothing in your house, yet there is great treasure; and though there be much in a wicked mans house, yet there is likewise a great deal of trouble, and sorrow. I have only one consideration more and I have done.

12. If thou wouldest allay excessive sorrow for worldly crosses, consider that you will live a great deale more happy, in being contented with what you have, then you can doe in over much grieving for what you want, for thou dost by this *meanes pierce thy selfe through with many sorrowes.* A man may be a very rich man and drive a great Trade, and yet that man may be a miserable man, and have a hell in his conscience, and a hell in his family. Therefore if you cannot bring your estate to your minde, you must bring downe your minde to your estate, for the comfort of a mans life doth not consist in riches, but in being contented with his condition, therefore rather blesse God for what thou hast, then mourne and grieve for what thou wantest: for this is the way to make thy life uncomfortable, and full of trouble and sorrow, take the Apostles advise Hebr. 13. 5. sayes he, *Let your conversations be without covetousnesse, and be content with such things as you have.* And thus I have done with these twelve helps or considerations, to keep your sorrowes within bounds. We come now to the use which shall be of reproofe, to those that can mourne for every triviall and inconsiderable losse they meet with in the world; that have heads like Fountaines, to poure out rivers of Teares for any worldly crosses or afflictions: and

Use.

yet

yet when God calls for mourning and weeping and baldnesse, their heads are like a Rock, that cannot shed one drop: though they can mourne for small light afflictions, yet they cannot shed a teare either for their own sins, or the finnes of the Nation, these men are justly to be reprov'd for their preposterous sorrow.



SER M. 4.

I come now to make a further improvement of this poynt: if it be so that Christians must take heed of immoderate sorrow, and weep as if they wept not for worldly afflictions; then this doctrine will administer these three cautions to you, from whence will arise three Cases of conscience.

Caution.

1. Take heed that you run not into this mistake: that when you are excessive in sorrow for worldly crosses, to pretend onely to have a naturall sensiblenesse of your afflictions, and no more; and the reason why I give you this caution is, because there is an aptnesse in men naturally, when they are reprov'd for their immoderate sorrowes, to excuse it and say, will you not give me leave to mourne for my finnes, and to have a sensiblenesse of Gods hand upon me, and the like?

Case 1.

Now because men are so apt to mistake in this particular, I shall handle this case of conscience concerning it: wherein appears the difference between a man that hath only a naturall sensiblenesse of Gods hand upon him, and one that mournes and grieves immoderately and excessively; betwixt a kindly grieving and a passionate vexation of spirit; and this I shall doe in these six following particulars.

1. Where

Ans.

Hof. 12.4.

1. Where there is only a naturall sensibleneffe a kindly grieving for worldly crosses; it will rather animate and quicken the soule to religious duties, then any way indispose and interrupt them; and therefore it is that you so often finde weeping joyned with prayer and supplication in Scripture; thus it is said, *Jacob wept and made supplication*, and in Jer. 3. 21. *A voyce was heard upon the high places, weeping and supplications of the children of Israel; so in Jer. 31. 9. They shall come with weeping, and with supplication will I lead them.* So in Judg. 2. 5, 6. it is said, the children of Israel at Bockim, *lift up their voyce and wept, and sacrificed to the Lord.* All which places shew, that that sorrow which is onely a naturall sensibleneffe of Gods hand will quicken and encourage the soule to duty, rather then indispose him; but now on the other side, excessive sorrow renders a man unfit for prayer, reading, hearing the word, or any other holy duty. As in *Psal. 77. 4. Asaph was so overwhelmed with sorrow, that he could not speak.* And *Exod. 6. 9.* then is thy sorrow immoderate, when it interrupts thee in the performance of holy duties.

2. Where there is onely a kindly grieving and a naturall sensibleneffe of worldly crosses, there is kindled in that mans heart a sympathizing and fellow-feeling of other mens troubles; that man will carry compassionate bowels towards other men that are in trouble, as well as themselves. *Job 30. 25. saies Job, did not I weep for him that was in trouble? was not my soule grieved for the poor?* but now, where sorrow is immoderate, you will so think upon your own troubles, that you will not pity any that are in the like condition with you.

3. Where there is only a naturall sensibleneffe of worldly crosses, there is retained in that soule a sence of those many mercies you doe enjoy, as well as of the afflictions and sufferings you doe endure: naturall sensibleneffe of afflictions does not take away the comfort and enjoyment of present mercies; there is a sence of mercies enjoyed, as well as of afflictions endured. But now, in immoderate sorrow, the very sence of your trouble and crosses doth take away, and inbit-

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ter all your former or present mercies. As in *Numb. 16. 12, 13.* *Is it a small thing, that thou hast brought us out of a Land that floweth with milke and honey, to kill us in the wilderness?* Pray marke, for there is much of Gods mind in this place; the Land that these men speak of here, is the land of *Ægypt*, where they were under bondage and slavery; and yet when they met with afflictions in the wilderness, they forgot the bondage they were delivered from in *Egypt*, but said, it was a Land flowing with milke and honey; immoderate sorrow for afflictions doth quite take away all sense of the mercies you doe enjoy.

4. Where there is onely a naturall sensiblenesse of worldly crosses, there prayer to God, or a promise from God, will quiet the heart. This you may see verified in *Hannah*, in *1 Sam. 1. 18, 19.* she was grieved for a child, but what then? *She prayed and said, Let thine handmaid finde grace in thy sight; so the woman went away and did eate, and her countenance was no more sad.* After she had poured forth her heart in prayer to God, she was comforted, she went her way, and was no more sad. Then is your sorrow right, when going to God upon your knees will quiet your heart. Or,

2. When a promise from God will comfort you; thus it was with *David*, in *Psal. 119. 50.* saies he, *This is my comfort in affliction, for thy word hath quickned me; that is, the word of a promise.* So in *Vers. 92.* *Unlesse thy law had been my delight, I should then have perished in my affliction.* And in *Vers. 107.* *I am afflicted very much, quicken me, O Lord, according to thy word.* Then is your sorrow moderate, when either a prayer to God, or a promise from God will quiet your hearts; and then are your sorrows immoderate, when under any affliction all the promises in the Bible cannot quiet you; nor any prayer to God comfort you. And thus it was with *Job*, in *Job 9. 16.* saies he, *If I had called, and he had answered me, yet would I not believe that he had hearkned unto my voyce.* And therefore beloved look to it, you that have met with many worldly crosses and troubles, and never a prayer could comfort you, nor promise quiet you, it is an argument

ment that your sorrows were immoderate.

5. Where there is only a naturall sensibleness of worldly crosses, there that soule does notwithstanding all his afflictions justifie God, and condemn himself, acknowledging his own sin to be the cause of all crosses: This you have an instance of in *Lament: 1. 18. In all the evill that is come upon us the Lord is righteous;* and in *Dan. 9. 14. the Lord is righteous in all that is come upon us; for we have rebelled and done evill in his sight:* So *David, Psal. 51. 3. I acknowledge my transgression, and my sin is ever before me:* then is your sorrow right, when you can justifie God, and take shame to your selves. But now where sorrow is vexatious and excessive, there a sinner flies out against God, and rather justifies himself, there the sinner accounts God very severe and cruel in his dispensations, and murmures against him, thinks ill of him, and of his wayes; and in this condition was *Job once, Job 16. 17. He breaketh me with a tempest, and multiplieth my wounds without a cause,* he blamed God and justified himself, which declared his sorrow to be immoderate and excessive. You have a notable passage for this in *Esay 8. 21. it is said, that when God shall bring afflictions and trouble upon the Land, then they shall curse their King and their God, and look upward, they shall be so overcome with sorrow, as that they shall curse God, and justifie themselves:* so in *Prov. 19. 3. saies Solomon, the foolishness of man perverteth his way, and his heart fretteth against the Lord.*

6. Where there is only a naturall sensibleness under the hand of God, there will be an aptness to hearken to comfortable counsel from the word of God to bear up the heart under afflictions; and therefore it is said, *Job 33. when God laid afflictions upon him, he opened his ears to counsel;* when you are so tamed by afflictions, that you will hear the voice of the rod, and the voice of the word, and hearken to any counsel that is tendered to you to bear up, and support your spirits, then is your sorrow regular, and such as God allows of; but now where sorrow is inordinate, that man is not fit to receive any instruction, from any friend that goes about to comfort

him. Thus *Asaph* in *Psal. 27. 2.* when he was overwhelmed with sorrow, his soul refused to be comforted, they are then like *Rachel*, that would not be comforted, *Matth. 2. 18.* In *Rama* was there a voice heard, lamentation and weeping, and great mourning, *Rachel* weeping for her Children, and would not be comforted, because they were not. The women of *Beilehem*, did weep and mourn, and would not be comforted, which did evidence their sorrow to be immoderate. When no promise in the Bible, no comfort nor support from the word, will ease and quiet the heart, this shews that such a spirit is too much overcome with sorrow, vexation, and grief for worldly crosses.

And thus I have done with the first caution, to take heed when you are over much grieved for worldly afflictions, that you do not then say it is only a naturall sensibleness of the hand of God upon you, and no more.

Caution 2.

2. Is it so that we must not be immoderate in our sorrows for worldly crosses? but must weep as if we wept not: then take heed ye do not judge that to be a mourning for sin, which is only for outward troubles. And beloved; the reason why I give you this caution is, because of that aptness and propensity there is in people, when they have lost Husband, or Wife, or Children, or Estate, &c. and are extreemly troubled and dejected. If you aske them, why they mourn and grieve so much? they will answer, it is for their sins, and will say, what, will you not give me leave to mourn for my sins? it is my sin that is the cause of all my grief and sorrow, and teares, and I hope you will allow me to do so? yes, mourn for your sins in Gods name; but because men are apt to deceive themselves in this particular, I shall therefore handle another case of conscience concerning this. How you may discern when a man doth excessively sorrow, whether he doth weep rather for his afflictions then for his sin? rather for his troubles and worldly crosses, then for his corruptions, and offending and sinning against God, I shall give you 4 plain discoveries of such a man.

Case 2.

1. Then

1. Then a man doth grieve under worldly crosses, rather for his sin then for his afflictions, if so be that man did grieve and mourn for his sins before ever he was afflicted. It is an Argument that your grief is rather for sin, then for affliction, if when you were in prosperity, sin did break your heart, and you could then have no rest nor quietness within you, by reason of your sins: and thus David did mourn for his sins, when he did water his couch with his teares, for defiling of Bathshebah, for he had then no affliction or crosse lay upon him, and yet David did roar in the disquietness of his soul, and he had no rest in his bones by reason of his sin. When David sate upon the throne in worldly glory and prosperity, yet then could he lie in the dust in spirituall shame, and this before the Child was sick. And therefore if upon examination you finde that you did weep and mourn for your sins and corruptions, before ever you had this or any other crosse lying upon you, then you may conclude, that your sorrow is more for sin then for worldly afflictions; but now when a man shall pretend to grieve for sin, and yet that mans sins never troubled him all his lifetime before, his corruptions never grieved his heart, nor troubled his conscience before, this shoves it is more for afflictions then for his sin, that such a man mourns and weeps.

Discoveries of men that mourn rather for sin then for affliction.

2. Then a man mourns rather for sin, then for affliction, when he takes more care to remove his sins from his soul, then his afflictions from his body. When thou canst make it the great request of thy soul, and the care of thy heart, rather to have thy sins removed then thy afflictions. Hosea 14. 2. Oh Lord take away all iniquity, and receive us graciously: they did not say, Oh Lord take away affliction, although they had many then upon them; but say they, Lord take away the iniquity of thy Servants, and receive us graciously; but he that desires rather to have his troubles removed then his sins, it is a sign he does not mourn for sin, but for affliction. Thus Pharaoh when the Judgements of God were upon him, when the Thunder and Hail came, and the frogs and lice, and murrain of Beasts, &c. saies he to Moses, intreat the Lord that there

Discover: 2.

Exo. 9. 28.

be no more mighty Thunderings and Hail : he desired *Moses* to pray to God to remove the plagues from him; but never desired that his sin, and the hardness of his heart might be taken avay. You that can cry out, oh Lord take avay this crosse, or this affliction from me ; but never pray to have your sins removed, and your corruptions subdued : this is an Argument you mourn for affliction more then for sin.

3. If vvhhen the committing of a sin, and the removing of an affliction stand in competition together, you would rather have the affliction continued, then commit a sin : this shewvs you grieve for sin, rather then for affliction. As for instance, vvhhen a man is brought to a lowv condition, and a great decay in the vworld, his Trade fails, and his stock is spent, if that man be more troubled for his sin that brought him into that condition, then for the affliction it self, then he vvill not commit a sin to repair and make up his losses, though he did knowv, that the committing of such a sin vvould do it ; and so in any other case : as I have read a story of a Noble man, whose Sonne and Heire was supposed to have been bewitched, and being advised by some to go to a Witch, to have his Sonne helped and unbewitched again ; he answered, no, by no means, for he had rather the Witch should have his Sonne then the Devill. But if you make no conscience to commit a sin, to avoid or remove an affliction, if you will break the hedge of a command to avoid a little foul way of affliction, it is a sign that you mourn for your crosses and afflictions more then for your sins, and that you never grieved so much for your corruptions as you have done for your corrections, *Job 36. 21.* so those that in their distress go to VVitches and VVizzards, and Fortune-tellers, as *Saul* did to the vvitch at *Endor*, shew that they grieve more for affliction then for sin.

4. If you mourn for sin, the true joy that ariseth from the forgiveness of sin, will swallow up the grief that comes to thee, through any worldly crosse or affliction, and will likewise make thee to undergoe them with patience. That man grieves for sin most, who when his sin is pardoned, grieves least

least for outward trouble; when the comfort of his sins forgiveness doth more rejoyce him, then the continuance of any affliction upon him, can grieve him: as in the 33 of *Esay*, and the last, *The Inhabitants shall not say I am sick; for the people that dwell therein shall be forgiven their iniquity*: those people they were like a Ship in a great tempest, their Mast broken, and their sails loosed, all their tackling lost and gone; why? what then? yet *the Inhabitants shall not say I am sick*, because the Lord hath forgiven them their sin, he doth not say, they shall not say they were sick; but they shall not say they are sick, because their sins are pardoned: the sense of their pardon should take away the sense of their pains under their present sufferings: now when it is thus with you, it is an argumēt that your trouble was more for sin, then for affliction. But then is a man more troubled for his afflictions, then for his sins, when he will grieve, though he be assured that his sins are pardoned, and that he is an heir apparent unto glory. All the persuasions he hath of sins forgiveness, doth no whit allay his impatience. And thus I have done with this second caution, that you take heed you do not look upon that as a mourning for sin, that is onely for some outward trouble and affliction.

Before I come to the third caution, give me leave to lay all close to your hearts by a word or two of application, and the use that I shall make of what hath been said in these two Queries, shall be first for reproof, and then for exhortation.

Use of
Reproofe.

1. For reproof to those that are so far from weeping as if they wept not for afflictions, that they weep so excessively, as if their whole bodies were made of a lump of Ice, that does all dissolve into tears, when the Sun of affliction does scorch them. How many men are there that are easily drawn to sorrow immoderately for worldly crosses. VVe use to say when a man weeps, that he waters his plants; and you know, that when you water your plants in your Garden too much, you drown and kill them, and so when you weep over much for afflictions, you drown your plants, and discompose your

spirits, and make them unfit for any spirituall employment.

2. This reproves those that when they come to mourn and weep for their sins and corruptions, they are so sparing of their teares, *that then they weep as if they wept not*, a slight superficiall sigh, or some tear extracted by violence, is the greatest sorrow that many men have for sin: when men are like a Cloud, that will easily drop down teares for any outward affliction; but like a Rock that cannot shed a drop for sin, for dishonouring and displeasing of God. Many people are like to *Lewis* the 11th, King of *France*, that did alwayes carry a Crucifix in his hat, and when he committed any grosse and abominable sin, would take off his hat and bow to his Crucifix, and aske forgiveness, and then thought all was well presently. Most men are apt to be slight and superficiall in their griefs for sin: why now? how do you invert the Apostles Order and direction here? *when you weep for sin as if you wept not*, and are excessive and immoderate in your worldly sorrows.

Use of
Counsel.

2. By way of counsel, be perswaded to look upon your sins as greater matter of sorrow and grief, then all the afflictions that ever befell you: oh weep, and weep again for them; for your sins are worser and greater evils then all your outward troubles, and the better to encourage you to this duty, consider

First, That sin is the cause or inlet of all your afflictions, had it not been for sin, you had undergone no sufferings: rather therefore mourn for the cause, then for the afflictions themselves.

Secondly, Afflictions are not so bad as sin, in regard God is the Authour of all our afflictions; but sin is such an evill, that God disclaims that, though *there be no evill in the City but God doth it*, that is, he is the Authour of the evill of afflictions; yet he disclaims being the Authour of sin.

Thirdly, Consider, that all outward afflictions are consistent with grace; but many sins are utterly incompatible and inconsistent with grace. Let your afflictions be never so great, yet

yet you may be a godly man for all that, you may be as poor as *Job* was, or as miserable as *Lazarus*, and endure any afflictions whatsoever, and yet all this be consistent with grace; but all sin is not consistent with grace, as the sin against the Holy Ghost, the sin of finall impenitency, or finall obduracy and hardness of heart, these are not consistent with grace, and therefore you have more cause to mourn for sin then for afflictions, and

4thly, Consider, that afflictions they reach but to the body, but sin that reacheth to the soul, afflictions can make but the outward man miserable, but sin will destroy and undo the soul, and make that miserable; and therefore be perswaded rather to weep for your sins and corruptions then for your sufferings and corrections.



SER M. V.

WEe come now to the third caution, and that is this: is it so, that *we must weep as if we wept not*, then take this caution, that Christians are not only to take heed, that they weep moderately for worldly afflictions; but they are also to take care, that they be not excessive in their sorrows for their sins and corruptions. But before I handle this case of Conscience, give me leave to premise three conclusions.

1. That a man may weep overmuch for his sins. This you have laid down in 2 Cor. 2. 7. The *Corinthians* did fear that the excommunicated person, would be swallowed up with overmuch sorrow for his sin, saies the Apostle, *ye ought rather to forgive him, and to comfort him, lest perhaps such a one should*

Caution 3.
Conc: concerning
mourning
for sin.

Gen: 2.

should be swallowed up with over much sorrow.

2. Take this conclusion, that there be but few in the world that do overmuch grieve & sorrow for their sins: where one offends in sorrowing too much, thousands and ten thousands do offend in sorrowing too little, there are but few that are immoderate in their sorrows for sin.

Con: 3.

3. Consider, that none but disconsolate and doubting, and despairing sinners do over-much grieve for their sins. Obdurate sinners do not grieve at all, and assured Christians they will not grieve too much, only disconsolate and despairing sinners do sorrow over-much.

Case of
conscience
when
Christians
may be
said to
grieve too
much for
sinne.

And here comes in the third case of conscience, how or in what case a man may weep and sorrow over-much for sin.

I shall resolve this case very briefly.

First, That sorrow for sin is excessive, that makes a Christian pore so much upon his corruptions, that he over-looks his graces. A Child grieves too much when he so blubbers and cries, the tears trickling down his eyes, that he cannot see his Letters, nor read his Book: so a Christian grieves too much for his corruptions, when he cannot see, nor bless God for those graces he gives him.

2. You grieve over-much for sin when it doth damne and darken your evidences for Heaven; when a Christian does so pore upon his sins, and discover such cause of grief and sorrow from them, that he never looks into his own heart to see what cause of joy he hath there, in having an assurance of his interest in Christ, and a right and title unto glory. Beloved, God would not have one grace to juggle out another, sorrow for sin is a grace; but yet God would not have this to juggle out spirituall joy. When a Christian does so grieve for sin, that he casts away all hopes of Heaven, then his sorrow is excessive, when he grieves and blubbers so that he cannot read his evidences for Heaven.

3dly, Sorrowing for sin is excessive, when it laies discouragements upon the soul to come in to Christ for pardon and remission; when a man shall so grieve for sin, that he dares

dares not venture to look up to Jesus Christ for mercy, and to lay hold upon a promise for his comfort, when a sinner does thus, then he mourns excessively. If the Children of Israel in the wilderness, when they were stung of the fiery Serpents, had not had the boldness to look up to the Brazen Serpent, they could not have been healed and recovered; so when sorrow for sin makes us that we cannot look up to Christ for pardon, then it is excessive. Sorrow and teares for sin are never right till they are like floods of water to drive us to Christ.

Fourthly, sorrow for sin is then immoderate, when it so overwhelms you, that you can take no comfort in the outward blessings that God hath given you, as Houses or Lands, or Cattle, or Wine, or the like.

When a Christians sorrow for sin doth so damp his spirits, that he cannot take that outward joy and lawful complacency in worldly comforts that God allows him, then is your sorrow inordinate: though many think that God allows that sin should be so bitter to them, yet it is no such matter, you must be sorry for sin, and yet take comfort in the outward blessings that God bestowes upon you.

Fifthly, Sorrow for sin is inordinate, when it puts a man into an incapacity to receive comforts from the Gospel, when a Christian shall see his sin so great, and his case so sad, that if you tender the promises of the Gospel to him, they are as things of no worth to him, he thinks they do not belong to him, and therefore can find no comfort nor favour in any of them. When a man shall be obstinate, and peremptorily stand out against the comforts of the Gospel because of his sin, then is his sorrow inordinate. Thus *Asaph* did in *Psal. 74. 2.* saies he, *I was in trouble, and my soul refused to be comforted.* When a mans condition is sad, and yet he refuseth to be comforted, then is his sorrow excessive.

Sixthly, Then is sorrow for sin immoderate, when it disables, or indisposeth a man to perform his duty, either in his generall or particular calling, when it doth dispose him to the duties of his generall calling as a Christian, that he cannot

not pray, nor read, nor discourse, nor hear the word of God; but lies alone in a corner, and will not admit of any body to comfort him, or confer with him; that sorrow that indisposeth a man to holy duties, is an irregular sorrow, *Ps. 77. 4. I am so troubled that I cannot speak*, to wit, to God in prayer. And so again that sorrow that indisposeth a man to the duties of his particular Calling as a man, that he cannot work, or study, or trade, and follow his particular employments, that sorrow is an inordinate sorrow. God doth require us to work in our Callings, as well as *to work out our salvation*: and therefore that sorrow that hinders and indisposeth us to it is excessive, and immoderate. And thus I have shewed you when sorrow for sin is excessive, and have onely given you the heads of things, and have likewise done in resolving the third case of conscience.

Use.

WE come now to the application: and if it be so that a Christian must not onely take heed of grieving overmuch for afflictions, but for sin too, then take heed you do not pervert this Doctrine; take heed of being obstinate and perverse, and hard-hearted in sin; though I tell you that Christians should not be excessive in their sorrows for sin; yet I do not say that wicked men should be obstinate and stout-hearted in sin, and never mourn for sin at all. No, it were well for them that they could weep bitterly for their sins: therefore you that are obstinate and presumptuous sinners, take heed that you do not abuse this Doctrine; and again, you that count sin your greatest burthen, that every mole-hill of sin is like a Mountain upon you, take heed that ye be not so overwhelmed with sorrow, that you can see no comfort at all in Christ, and in the promises of Salvation through him; but do you look to the Lord Jesus Christ, and see that there is more in Christ to save you, then there is in your selves to condemn you; though there be abundance of corruption in you, yet there is a fullnesse of satisfaction in Christ; *he is able to save to the uttermost all that shall come unto God by him*. All you that do belong to Christ, do neither weep too much for your sins, nor yet too little, do not say I will not grieve
nor

nor shed tears at all for them; for as Christs blood was shed for our sins, so we should shed tears for them; but yet we must not so grieve for them, as to discourage us from going unto Christ, and to darken our evidences for Heaven.

We have onely now a use of exhortation, and then I have done. If Christians must take heed *that they weep as if they wept not*, (for that is the scope of the Text) then let me in the bowells of Christ, perswade all you that are the people of God, to labour to fulfill this Apostolike Rule, that you would so carry your selves, as those that have better hopes, and better things to look after then any thing here below. And as before I gave you twelve considerations to allay & keep under excessive sorrow: so now I shall give you 7 or 8 Considerations more to keep out excessive sorrow, which if seriously laid to heart, may be a great help to keep you from breaking out into immoderate sorrow whatever betides you.

Use.
Exhortation.

Several
Considerations to
keep men
from excessive
sorrow.

Confid. 1.

1. Consider, that excessive sorrow for worldly crosses, argues either a totall want of grace, or else an extream weakness of grace. First, it sometimes argues a totall want of grace. It is with a Christian in this case, as it is with the rusty hinges of a door: if you open or shut the door, they will skreak & make a noise; but if you put some oyl upon them, they do not so: so Christians many times, God cannot touch them with his rod of afflictions, but they cry out, and are immoderate in their sorrows, and impatient under Gods hand, and the reason of it is, because they want the Oyl of grace: or if it doth not argue a totall want of grace, yet it is a sign of a great deal of weakness of grace; I have observed often times in London streets, that a pair of new Cart wheels will skreak and make a noyse as they go along; but an old Cart goes away silently. So if when God laies afflictions upon thee, thou art like a new Cart, that thou criest out, and mourest immoderately under his hand, it argues, that thou art but a new and a weak Christian: *he that faints in the day of adversity saies Solomon, his strength is small.* But now a Christian that hath been long used and experienced in troubles and afflictions, you may lay a great and heavy burden upon him,

and he will make no noyse under it.

Confid. 2.

2. Another consideration to keep out excessive sorrow, is this; consider that whatsoever crosses befall you in the world, they are but the manifestations and executions of Gods will, which is the rule of order and justice, his dispensations are good and just in themselves; if Gods will be done, though thy will be cross, it is no matter. This was that which kept *David* from excessive sorrow in *2 Sam. 12. 21, 22. Davids* Servants wondred that he should fast and weep for his Child while it was alive: but when the Child was dead, he should rise up and eat bread, and be no more sad. And *David* said, *while the Child was yet alive I fasted and wept; for I said, who can tell whether God will be gracious to me, that the Child may live; but now he is dead, wherefore should I mourn? can I bring him back again? I shall go to him, but he shall not return to me.* Now I see the will of God is accomplisht, why should I grieve at it? *I will hold my tongue, and not open my mouth, because the Lord hath done it, Psal. 39. 9.*

Confid. 3.

3. Consider, that before conversion, you did never grieve for the want of grace, and want of spirituall mercies. Why then after conversion, should you weep for worldly things, when you enjoy spirituall mercies. Consider, before conversion, I was content with outward worldly comforts, and never was troubled for want of grace and hopes of Heaven, and want of reconciliation with God, I did never grieve for these; and seeing when I was without Christ, I did not grieve for the want of him, now when I have Christ, shall I grieve because I want the ordinary and common blessings of worldly things? A Christian with a holy indignation should take a revenge upon himself; if before my conversion, I could not grieve for the want of grace, now I have grace, I will not grieve for the want of outward comforts, seeing there is infinitely more reason you should grieve for want of spirituall then temporall mercies.

4. To keep out worldly sorrow, consider, that God never laies any outward cross or affliction upon his people; but it is for sin, either for the punishment of sin, or the prevention, or purging of it out.

I. For

1. For the punishment of thy sins; and if it be for the punishment of thy sin, then, if thou mourn for any thing, mourn for thy sins that was the cause, rather then for affliction, which is but the effect of thy sin; *accept the punishment of thine iniquity, Levit. 26.* with submission; but look upon the sin with detestation: we have no reason to complain of our afflictions, *Lamen: 3. 39. why doth the living man complain, man for the punishment of his sin?* you should in this case rather grieve for your sins, then for your punishments.

And 2dly, If it be not for the punishment, then it is for the prevention of sin, to keep thee from sin, and this was the end why God punished *Job, 33 Job 17.* it was, *that he might drive man from his purpose, and hide pride from him.* And therefore suppose God takes away an Estate, or friends, or any outward comfort from you, as long as it is to prevent a sin, to preserve you from Hell and damnation, you have no cause of grief. If a Doctor takes away your blood from you, to prevent a pleurisie, will you be angry with him? surely no; so God never takes away any outward comfort from his people, but it is in mercy that he may prevent sin thereby.

Or 3dly, If not for the punishment or prevention of sin, then it is for the purging out of sin, as in *Esay 27. 9.* *by this therefore shall the iniquity of Jacob be purged, and this is all the fruit of it to take away his sin.* A man will not be grieved, that Physick makes him sick, and pains him in his bowels, because it purgeth out noxious and hurtfull humours. Beloved, your crosses are but purging pills to purge out your corruptions. All worldly afflictions are either for the punishment, prevention, or purging out of sin, and therefore we have cause to bear them patiently.

6. Consider, that God turns all worldly crosses and losses into spirituall advantages to his people, thou shalt never be a loser by thy afflictions. As when a poor man that is in debt, and in very much want of money, shall come to a rich man, and make known his condition to him, and beg relief from him; the man goes presently to his Chest, and fetches a bag of money, and throwes it at him, the poor man would not

Confid. 6.

Rom. 8:18.

Look upon this as any wrong or injury done to him, but would rather be thankfull for it. So God turns all our seeming crosses and afflictions into reall and spirituall advantages to us. *Phil. 1. 19. I know said Paul, that this shall turn to my salvation All things shall work together for good to them that love God.* Though we cannot see how it should come to passe, but are in this case, like unto little Children, who when they see a heap of beautifull and sweet Roses lying upon a Table, and their Mother goes and puts them in a mortar, and pounds them all to peeces, the Child cries and thinks the Mother spoils them, though she does it to make a conserve of them, that they may be more usefull and durable. So we think we have comforts like beds of Roses, and when the Lord takes them from us, and breaks them all to pieces, we are apt to conceive they are all spoiled and destroyed, and we undone by it, whereas God intends it to work for our greater benefit and advantage.

Confid. 7.

7. Live in the meditation and contemplation of the joyes and glory of Heaven. And this will be a great means to keep out worldly sorrow, the glory and happiness of Heaven will so transport a Christians soul with spirituall joy, that he will not easily be over-whelmed with worldly sorrow. I have read one of the Schoolmen that was of this opinion, that the reason why *Adam* in innocency was not sensible of his nakedness, was because he was so taken up with immediate converse and communion with God. So now, if you were more taken up with conversing with God, and apprehensions of glory, though you had nothing here below, yet you would think you wanted nothing. The consideration of Heaven, and glory, and happiness, would make you over-look all worldly crosses and afflictions: it is said of *Paul*, that *he was rapt up into the third Heaven, and saw things ineffable; but whether in the body or out of the body, he could not tell: that is, he saw so much glory, and was so taken up with the joyes of Heaven, that he could not tell whether he was in the body or no, it made him to forget all his troubles and miseries here below.* I remember I have read in *Jerome*, what advice he gives

he gives a young man in his time that was overmuch pressed with sorrow and grief for worldly crosses. Saies he, do but now and then take a turn or two in *Paradise*, and then you will never think of a wilderness, or be troubled at the miseries of a desert. Oh beloved, that your souls had once this art of divine speculation, and contemplation, that you might have an experimentall knowledge of the joyes of Heaven, and this would keep you from mourning any more for worldly crosses. When Christ was transfigured upon the Mount, saies Peter to him, *Master, Master, it is good for us to be here, let us build three Tabernacles, one for thee, one for Moses, and one for Elias*, he was so lifted up, with the sight of Heaven, that he never thought that he was then upon a barren Mountain, and of what wants and exigencies they should be driven to there. I have formerly told you what I have read of the Eagle, that she is like no other Bird that flies in the Aire; for whereas all other Birds when they are hurt, or want meat to satisfie their hunger, will crie and mourne, and make a noyse: the Eagle, when it is hurt, will fly aloft, and comfort her self with the warm beams of the Sun. And oh Beloved, if you would Eagle-lik fore aloft in divine meditations, and contemplations of heavenly glory and happiness: this would arm you against worldly sorrow very much.

8. Remember that your sins call for more teares from you, then you are able to shed; and therefore do not wast them about worldly things. Beloved, could you dissolve into tears for your sins, it would all be too little to expresse your grief and sorrow for them; nay, were every drop of tears you shed, an Ocean, it would be too little to shed for sin. Tears are sweet water, and it is pittie to wash foul Rooms with them, reserve them for your sins, they have more need of them; and if you had more tears, all would be too little: nay, were your head a Fountain, and your eyes Rivers of tears, they would all be too little to shed, for those many sins and iniquities that you have committed against God.

And thus I have done with this first part of the Text, and they that weep as if they wept not.



SERM. VI.

1 Cor. 7 30, 31.

— *And they that rejoyce as though they rejoyced not.*

WEe now proceed to the second part of the Apostolical Directory, *and they that rejoyce as though they rejoyced not.* If your condition here in the world be sad and miserable, and afflicted, then your duty is to *weep as if you wept not.* But if you meet with a gale of prosperity and happiness, and enjoy the comforts of this world in abundance, then you must *rejoyce as if you rejoyced not*; that is, you must rejoyce moderately and with discretion. And the point of instruction that I shall give you from hence, shall be this.

Doct. *That it is the duty of Christians, not onely to take heed that they be not excessive in worldly sorrow for outward crosses; but also to take care that they be not excessive in worldly joy for outward comforts.* All under-moone comforts, we may joy in them too much.

In the prosecution of this Doctrine, I shall dispatch these 2. or 3. queries.

1. I shall shew you when your joy is excessive.
2. I shall lay you down some Rules to keep your joy within bounds, that you do not over-joy in the comforts of this life.

3. And then I shall give you something by way of Use and Application.

I shall not come to handle any of these at this time ; but shall first as my usuall method is, lay down 6. or 7. Conclusions by way of premise.

1. Take this Conclusion, That though Christians must take heed, that they are not immoderate in their joy for worldly comforts; yet you must know that you are allowed by God, to rejoyce in the outward comforts that he gives you here in this world. *Eccles. 3. 4. saies Solomon, There is a time to mourn, and a time to rejoyce, and in Eccles. 9. 7. 9. Goe thy way, eat thy bread with joy, and drink thy wine with a merry heart, live joyfully with the wife whom thou lovest. So in Eccles. 7. 14. in the day of prosperity rejoyce; so Deut. 12. 7. ye shall rejoyce in all that you put your hand unto. This Conclusion is necessary for sad and melancholy Christians, that though they enjoy an affluence and confluence of worldly comforts, yet will not at all rejoyce in them: beloved, God allowes you to rejoyce.*

Severall
Conclusions
concerning
immoderate
joy
for worldly
comforts.

2. Consider, that Religion does not extirpate or annihilate worldly rejoycing; but only regulate it. It is not like a Weeding-hook, to pluck up your joy by the roots; but like a Pruning-hook, to lop off the luxuriancy of it, and to keep your joy in its due decorum. This I lay down to take away those prejudices that many men harbour against Religion, as if it made men melancholy, being apt to think, that when once they begin to be Religious, that then they must forsake and abandon all worldly comforts, and for ever shake hands with all the pleasures of this life. Beloved, Religion doth not annihilate, but regulate your joyes: nay, being Religious, does rather increase then any way diminish your joyes, when God made a Covenant with *Abraham*, he promised him a Son, and God gave him the name, saying, *thou shalt call his name Isaac*, which signifies laughter. *Gen. 17. 19.* to shew, that after thou art in Covenant with God, thou mayst have joy and pleasure; and therefore do not harbour such ill thoughts of Religion, as to imagine you must shake hands with joy, when you close with Religion.

Consider, 2.

3. Take this conclusion, that the worldly joy of a wicked

G

man

man is oftentimes mingled with more inward gripes, & grief of spirit, then the worldly joy of a godly man is; As in *Prov. 13, 14. In the midst of laughter the heart is sorrowfull. 2 Cor. 5. 12.* the Apostle there speaks of some that did *glory in appearance, but not in heart.* The joy of the wicked is but in appearance, not in reality. When they are in their greatest jollity and mirth, even then they have some inward gripes and anguish of conscience that galls & troubles them: a man may have a neat shooe on his foot, yet no man knows where it pincheth, but he that wears it. A wicked mans joy, is like a godly mans sorrow: the formers joy is but in appearance, not in truth; and a godly man hath something like sorrow; but it is not so indeed, they are but *as sorrowing, yet alwayes rejoycing, 2 Cor. 6. 10. The blessing of the Lord maketh rich, and he addeth no sorrow with it, Prov. 10. 22.*

Conclu. 4.

Esth: 5. 13.

4. A smaller matter will interrupt the worldly joy of a wicked man, then will interrupt the joy of a godly man: I mean that outward worldly joy that he hath here in this world. How soon was *Hamans* joy interrupted? though he had so much cause of joy in the glory of his riches, and the multitude of his Children, and his promotion in the Court above all the Princes and Servants of the King. And yet because poor *Mordecai* did not bow to him and reverence him, he was sore displeased, and could take no joy in all that he had. So it was with *Ahab*, though he had a whole Kingdom, yet he could take no content in it, for want of *Naboths* Vineyard: a little thing diverts the joy of a wicked man, and therefore their joy is compared to *the crackling of thorns under the pot, Eccles. 7. 6.* they make a noyse and a blaze for a little while, but are soon put out. *Belshazzar*, when he was quaffing in his golden Bowles, and in the midst of all his jollity, yet a hand-writing upon the wall quickly dashed all his joyes, and made him hang down his head.

Conclu. 5

5. Though it be lawfull and allowed by God, for you to rejoyce in worldly comforts, yet there are some things that you are not to rejoyce in, I shall give them you in five or six particulars.

1. You

1. You must not rejoyce in your own sins, the sins you do commit must never be matter of rejoycing to you; but thus wicked men do many times, as in *Jer. 11. 15. when thou doest evill then thou rejoycest*: so in *Prov. 2. 14. Solomon* speaks of some *who did rejoyce to do evill*, so in *Psal. 52. 1. it is said of Doeg, why boastest thou thy self in mischief oh mighty man, and thou lovest evill more then good*, God does not allow us to boast and rejoyce in sin. Such rejoycings (as one saith) are joyes to be wept for, these go merrily to Hell.

*Gaudia
penitenda.*

2. Neither are you to rejoyce in the sins of other men, they are never permitted by God to be matter of your joy, *1 Cor. 13. 6. it is said of love, that it rejoyceth not in iniquity, but rejoyceth in the truth, that is, love to any man, does not make us to rejoyce in that mans sin, but in his well-doing. In Rom. 1. last, those are not only condemned by God that do the same things with wicked men; but those also that have pleasure in them that do them, not only Covenant-breakers, unmercifull men, backbiters, haters of God, despitefull, proud, boasters, inventers of evill things, &c. not onely those that commit these things, but they also that delight in those men that do commit them are condemned. This is rather matter of grief then joy, Psal. 119. 136. Rivers of water run down mine eyes, because men keep not thy Law, and 2 Pet. 2. 8. 'tis said, Lot vexed his righteous soul with the ungodly conversation of wicked men; and upon this ground, learned Mr. Perkins condemns the use of Stage-playes, they being for the most part representations of mens villany and wickedness, to provoke the spectators to joy and laughter, and therefore are unlawfull, and not to be used.*

3. You are not to rejoyce at all for the punishment of sin, in the unreasonable Creatures. And upon this ground, the same Authour condemns the use of Bull or Bear-baiting, or Cock-fighting, because it is a rejoycing in that which is the product of sin; for it was sin that first put an enmity between the Bear and the Dog, and between Creature and Creature, sin was the cause of all discords and antipathies between Creatures, and therefore it is not allowable for us to rejoyce in that which is the effect of our own sin. Indeed, for Bull-

beating, more may be said; it may make the Bull the more serviceable for mans food; but meerly to bait a Bull for recreation is unlawfull. So likewise hawking and hunting, are allowable, because those Creatures cannot be taken without it. But all you that delight in Stage-playes, and make other mens sin the matter of your joy. And you that frequent Bear-beatings, and Cock-fightings, and the like, are to be re-proved; and let me perswade you to leave it off in time to come.

And upon this ground likewise, the same Authour condemns Noble-men that keep fools in their Houses, to be matter of sport and pleasure to them. This is not allowed by God, because it is a rejoycing in that which is a punishment for sin in another Creature.

4. You must not rejoyce in goods ill gotten, goods ill gotten the Lord never allows you to rejoyce in, *Psal. 62. 10. Rejoyce not in robberies, neither in goods ill gotten; so in Habakkuk 1. 13, 14, 15. The Lord is of purer eyes then to behold evill, wherefore lookest thou upon them that deal treackerously, and holdest thy tongue when the wicked devoureth the man that is more righteous then he, and makest men as fishes of the Sea, as the creeping things that have no Ruler over them. They take up all of them with the angle, they catch them into their Net, and gather them in their drag, that is the poor; and what followes? therefore they rejoyce and are glad. The Lord condemns the rich mer, because they got their Estates by wronging the poor, and by usury, and the like: therefore you had more need make restitution for what you have injured men, and fraudulently taken from them, then to rejoyce in it, or to build Hospitalls, and make a great flourish in the world, to advance thy pride and vain glory. You may rejoyce in your lawfull negotiations in buying and selling, and getting gain honestly, these you may rejoyce in. But you are not to rejoyce in goods ill gotten. If thou canst in buying or selling over-reach or circūvent a man, & when thou hast got a good penyworth then to laugh in thy sleeve, that's an evill, *Prov. 20. 14. it is naught, it is naught, saies the buyer; but when he is gone his way, then**

Levit. 6.4.

then he boasteth. In Deut. 23. 18. *I hate, saies God, the hire of a whore, or the price of a Dog to be for a sacrifice; though the mony in its self be good, yet because gotten by wickedness and uncleanness, the Lord abhors it; the Lord abominates those that bring their wickedness before him to rejoyce in.* Micah 1. 7. *all the graven Images of Samaria were to be beaten in peeces, and all the hire thereof burnt with fire, because she gathered it of the hire of an Harlot.* When Ahab was heavy, and displeased, because he could not have Naboths Vineyard in 1 Kings 21. 7. Jezebel his wife did very wickedly, when she bid him rise up and be merry, because she would get the Vineyard for him. It is a very ungodly practice to rejoyce in goods ill gotten, by cozening and defrauding the poor.

5. You must not rejoyce for the afflictions and sufferings of Gods people: this is that which the Lord condemned the Edomites for, in the Prophecy of Obadiah 12. *thou shouldest not have rejoyced over the Children of Judah, in the day of their destruction, neither shouldest thou have spoken proudly in the day of distress, and so on; and so the Lord threatneth Mount Seir and Idumea for their hatred of Israel, and rejoycing over her in the day of their distress, Ezek. 35. 16. saies God, as thou didst rejoyce at the inheritance of the house of Israel, because it was desolate, so will I do unto thee, thou shalt be desolate oh Mount Seir, &c.* Micah 7. 8. saies the Church there, *rejoyce not against me oh mine enemies; for though I fall I shall arise,* Prov. 17. 5. *he that is glad at other mens calamities shall not go unpunished, Lam. 1. 21.*

6. You are not to make the miseries and sufferings of your very enemies to be matter of rejoycing to you, Prov. 24. 17. *Rejoyce not when thine enemy falleth, & let not thy heart be glad when he stumbleth.* Job was so conscientious in this particular, that he quite disclaimes any such practice, Job 31. 29. saies he, *if I rejoyced at the destruction of him that hated me, or lift up my self when evill found him, neither have I suffered my mouth to sin by wishing a curse to his soul.* Job disavoues such courses as these: you ought not to make the afflictions and sufferings of the worst enemy you have in all the

world, to be matter of rejoycing to you. Indeed, if you look upon them as the enemies of God, and of his Church, then you may rejoyce at their destruction as they are Gods enemies: thus *David* did, saies he, *I hate them that hate thee, yea I hate them with a perfect hatred.* You must hate no man as he is your enemy, or does an injury to you; but as he is Gods enemy, you ought to hate him, and to rejoyce at his destruction: neither of these six particulars ought to be the matter of a Christians joy.

Con. 6.

Sometimes
unfit to re-
joyce in
lawfull
things.

6. Take this conclusion, that there are some times and seasons, wherein it is not expedient to rejoyce, even in lawfull things; I shall name them to you very briefly.

First, in dayes of publick and solenn fasting, and humiliation, then *the Bride must come out of her Closet, and the Bridegroom out of his Chamber*, expressions of joy are then unseasonable.

Isa. 23. 12.

Secondly, When a Land is made desolate by wasting and ruining Judgements, *Esay 24. 8. all rejoycing shall cease, because the day of their captivity is drawing on, Ezek. 21. 10. A sword, a sword is sharpened, and also furbished, to make a sore slaughter, should we then make mirth, it contemneth the rod of my Son, as every Tree.* As if he should have said, now the Sword is sharpened, and afflictions ready prepared for us, if we should now make mirth, were not this to contemn the Rod of God? and to account no more of his glittering Sword, then of a rod that growes upon a Tree, *Nehem. 1. 4. 5.* it is said of *Nehemiah*, that was the Kings Cup-bearer, though he were never sad aforetime in the Kings presence, yet when he heard that the remnant that were left of the captivity were in such great distress, the Wall of Jerusalem broken down, and the Gates thereof burnt with fire; then he sate down and wept, and mourned, and fasted, and prayed before the God of Heaven, and would by no means rejoyce.

Thirdly, when the hand of God lies heavy on any particular man or Family wherein he dwelleth, it should be a house of mourning then, *Eccles. 7. 2.*

Fourthly, after some great defection or apostatizing from God,

God; after you have fallen into some great and foul sin or transgression, then is no time to rejoyce. You have an excellent Text for this, *Hosea 9. 8. rejoyce not oh Israel for joy, as other people, for thou hast gone a whoring from thy God: other people may rejoyce; but thou must not, because thou hast gone a whoring after other Gods: thou shouldest go mourning all thy life long, till the scandall were stopt, thy sin subdued, and thy soul reconciled. It is very observable of David; you read, after he fell into the sin of uncleanness, what a sad man he was a great while, saies he, I have no quietness in my bones by reason of my sin, I roar in the disquietness of my heart; but was all Davids joy gone? Yes; for though he had many mercies that might have promoted his joy, yet he could take no comfort in any. There were three circumstances more especially, that might have provoked David to break forth into worldly joy.*

*Psa. 38.
Psa. 31.10.*

As first, he was a King, and sate upon a Throne in State and pomp, and dignity, and yet this could not chear up his spirits; but he lay humbling himself, and forrowing in the dust.

And secondly, *David* was a Musitian, a man cunning in playing upon the Harp, *1 Sam. 16, 17, 18.* and yet the melody of his musick could not chear up his heart.

Thirdly, He was naturally a man of a merry constitution, *David* was of a ruddy countenance, and merrily disposed, and yet all these advantages could not make him rejoyce. His sin did so trouble him and deject him, lying upon his conscience, that though he were a King, a Musitian, and of a merry temper, yet all these could not make him rejoyce, neither could he rejoyce till after his sin was pardoned. So much for the sixth Conclusion.

Con. 7.

7. That a man whose naturall temper is joyous, is exposed to severall evils, as lust, lightness of spirit, abundance of discourse, to company-keeping, &c.

Con. 8.

8. Take notice, that there may be an excess in spirituall joy, as well as in worldly joy: though you may think this conclusion a very strange one, yet it is a true one: Christians should

should take heed that they be not excessive in their spirituall joy, as well as in their worldly sorrow, and then they are excessive when their spirituall joy makes them inconsiderate and rash in their undertakings, when it makes them wilfull and precipitant, and neglect their Callings, and live above Ordinances, and the like; in these cases spirituall joy is immoderate, which I shall prove to you by two places of Scripture: the first is in the *12. Acts 12, 14, 15.* *there were many gathered together, praying in the house of Mary the Mother of John, and as Peter knocked at the dore of the Gate, a Damsell came to hearken, named Rhoda, and when she knew Peters voice, she opened not the gate for gladness; but ran in again, and told how Peter stood without at the Gate.* the Damsell rejoyced so much that Peter was at the dore, that she could not open the dore, which was a sin in her, and her joy was excessive, because it made her inconsiderate, not to open the dore when Peter stood without knocking, *she opened not the dore for gladness,* that is one Text to prove your joy may be excessive. Another we have in *Luke 24. 39.* This was spoken here after Christs Resurrection from the dead. When Christ came and stood in the middst of his Disciples (where they were together) and shewed them his hands and his feet which were pierced, that they might believe it was he, and that he was risen from the dead, it is said, *they believed not for joy.* This was a spirituall joy, when Christ had conquered death, and hell, and the grave, and was risen again from the dead, they rejoyced so much, that they could not believe it, one grace hindered and interrupted another; and therefore their joy was excessive. I speak this only in reference to young Converts, they may have much sin mingled with their joy.

And thus I have done with these eight Conclusions, I shall now proceed to the dispatching of the Queries which will be more usefull, in the prosecution of this Doctrine, *That Christians must not only take heed of being excessive in their sorrow for worldly crosses; but also of being excessive in their joy for worldly comforts.*



SERM. VII.

1 Cor. 7 30, 31.

And they that rejoyce as though they rejoyced not.

I Shall at this time briefly speak to these two things. First, I shall shew you when your worldly joy is excessive. And secondly I shall lay you down some Rules, whereby to keep your joy within bounds.

Q. 1. When is worldly joy excessive and inordinate? and that I shall shew you in these 8. particulars.

1. Worldly joy is then excessive, when it interrupts godly sorrow for sin, when a man shall be of such a jolly and merry temper, that he cries out, hang sorrow, and cast away care; he will never be sorrowfull again, nor ever have any serious thoughts of sin; such a joy as this is excessive, and sinfull. When one grace justles out another, when worldly joy thrusts out sorrow for sin, then it is inordinate. Thus it was with *Belshazzar*, in *Dan. 5. 2.* He spent his dayes in mirth and jollity, quast and caroused in the Vessels of the Temple, in one day he feasted a thousand of his Lords, and was merry through wine; but what was the issue of all, you may see in the 20. verse, *his heart was lifted up, and his mind hardned in pride*: his joy was excessive, because it hardned his heart, and hindred and interrupted him from mourning for sin. Thus *Saul* called for Musick, when he should have given himself to sorrow for sin, *1 Sam. 16.* Why now be-

Quest. 1.
Worldly
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loved, look into your own bosoms, though God allows you to rejoyce moderately in his mercies, yet if you be so taken up with joyes and pleasures, that you are averse from sorrow and serious thoughts of heart, in remembrance of your sins, then your joy is excessive.

2. Your rejoycing in worldly comforts is then excessive, when it deprives and robs you of that fellow-feeling and compassionate affections which you should have toward the sorrows and afflictions of Gods Church and people. This you have laid down as a mark of excessiveness of joy, in *Anos* 6. 4, 5, 6. *They lie upon beds of Ivory, and stretch themselves upon their couches, and eat the Lambs out of the flock, and the Calves out of the midst of the stall, that chant to the sound of the violl, and invent to themselves instruments of Musick, that drink wine in Bowles, and annoint themselves with chiefe ointments, but they are not grieved for the afflictions of Joseph.* Israel here was wanton, and spent their time in pleasures and jollity; but they were not grieved for the afflictions of Joseph, what is that? why, by the afflictions of Joseph are to be understood, the miseries of the Tribe of Manasseh, because that Tribe came from Joseph: as the 10. Tribes were called Ephraim, because Jeroboam the first King of the 10. Tribes, came of the posterity of Ephraim: and that one Tribe enduring great afflictions, as we may read, *2 Kings* 13. 7. under King Joash, the nine Tribes were not mourning for them, that was their sin; and therein their joy was excessive. Now beloved, all you whose hearts do suggest this to you, that you live merrily in the world, and so spend your time in mirth and jollity, that it quite eats out all compassion and fellow-feeling in you, towards the miseries and afflictions of the Church of God; that let Religion and the cause of God, sink or swim, and let the people of God stand or fall, it shall never trouble you, in this case your joy is excessive.

3. When your worldly joy doth damp and dull your delight in God, and in spirituall duties, then is your joy excessive, when thy delight and relish in the Creature is as sweet as hony; but yet canst take no more joy in communion with God,

God, in performing duties to him, and receiving grace and spirituall mercies from him, then there is tast in the white of an Egge: this is a sign thy joy is excessive: as in Job 21. 11, 12.

13, 14, 15. Job speaks there of the wicked, that they send forth their little ones like a flock, and their Children dance, they take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their dayes in mirth, and in a moment go down into the grave: here are jolly men indeed, they spend their dayes merrily; but what is the issue of all this? therefore they say unto God, depart from us, for we desire not the knowledge of thy wayes, what is the Almighty that we should serve him? and what profit should we have, if we pray unto him? Here you see their joy was excessive and immoderate, because it did damp their love & duty to God. All recreation should be as a whetstone to sharpen us to duty, as Physick to sharpen the stomach to relish food, not to dog and dull our appetite to spiritual things.

4. Your joy was excessive in that worldly comfort which you grieve too much in the losse and want of. A man never grieves too much in the want of any mercy; but he did rejoyce too much before in the enjoyment of it.

5. Then your joy is excessive in outward comforts, when it makes you insult and triumph over the miseries and afflictions of other men, that want those comforts that you enjoy. Judges 16. 23. 25. Sampson (you know) when he discovered wherein his great strength lay, the Philistins cut off his hair, and then his strength was gone, and he became as another man, and the Philistins took him and put out his eyes, and bound him in fetters of brasse, and made him grind in the prison-house, they made him their drudge and their slave, and the Lords of the Philistins gathered themselves together to offer sacrifice to Dagon, and to rejoyce, and when their hearts were merry, they called for Sampson to make them sport: their immoderate joy did make them insult over this poor blind man in misery. Beloved, then is your joy excessive, when you make the afflictions of other men to be matter of your Joy.

6. Your Joy is excessive when it is mingled with luxury
H 2 and

2 Sam.
13. 28.
Luke 15.
23, 24.

Esh 1. 10.

and sensuality. Hence it is that you read so often in Scripture, of mens being *merry with wine*, in 1 Sam. 25. 36. and as an Authour observes, the same word in the *Hebrew*, that signifies to be merry, signifies to be drunk, in the 43. Gen. last; when mirth proceeds so far as to drunkenness and sensuality, then it is excessive.

7. When worldly joy breeds security and insensibleness of Gods judgements approaching any place, then it is inordinate. Thus *Ethiopia* was called *the rejoicing City that dwelt securely*, Zeph 2. 15. and hence it is, that in Psal. 2. 11. fear is adjoynd to rejoicing; *serve the Lord with fear, and rejoyce with trembling*. And hence it is, that *Absolom* when he would by treachery shed the blood of *Amnon*, gave this Counsel to his Servants, *When you see Amnon merry, then fall upon him*, as knowing that when his heart was merry, he would then be secure. And so those in *Amos* 6. 3. 6. that chant to the sound of the *Violl*, and drink wine in Bowles, are said to be men that put far away the evil day, and were secure in their pleasures, and so these in *Esay* 22. 12. 13. In the day that the Lord called for weeping and mourning, and baldness, and to girding with Sackcloth, behold joy and gladness, slaying Oxen, and killing sheep, eating flesh and drinking wine, let us eat and drink, for to morrow we shall die: they would not believe the prophet that foretold them the Judgements of God that were coming upon them; but in scoffing and jeering manner, said one to another, let us eat and drink, for to morrow we shall die. And so again in *Esay* 56. 12. Come ye, say they, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant, they feared not want nor alteration of their condition; which security of theirs, declared their joy to be excessive and inordinate.

8. When men will run to worldly joyes and pleasures, to still and stifle the troubles and terrours of their consciences.

When a man shall have a conviction upon his conscience, which troubles and perplexes him for some grosse evil he hath committed in his life, and shall then run to his recreations and pleasures, or get amongst jolly Company, to cast a-

way

way and shake off these troubles that are upon him: this shews his joy is immoderate. And thus *Saul* did discover a joviall and sensuall spirit, 1 *Sam.* 16. 15. when an evill spirit from the Lord troubled him, that is, when he had some guilt and terrour lying upon his Conscience, then he commanded his Servants to seek him out a man skilfull in Musick to play before him; but he had been better to have gone to prayer upon his knees, then to call for Musick, and run to sensuall delights to remove his trouble. And thus it was with those Idolaters, that sacrificed their Children unto *Moloch*, they had Instruments of Musick, but what to do? why first it was to drown the cries of their Children, and secondly, to provoke them to merriment and jollity, that their Consciences might not trouble them for so cruel a murder as the sacrificing their Children. Why (now beloved) you that can when a Sermon hath come home to you, and toucht you to the quick, and the word of God hath come with power, and wrought effectually upon you, o the discovering and convincing you of your sin. If you then run to your recreations and pleasures, to company-keeping and Stage-playes, or the like, to divert your thoughts from your sins, and remove the terrour and trouble of your conscience. This is a sign your joy is excessive and sinfull; indeed this is the way rather to increase then to quiet the checks of conscience. The *Pellican* to put out the fire, flaps it with her wings, and so instead of putting it out, kindles it the more, & burns her self; so do those that seek by worldly pleasure and jollity, to stifle the checks of conscience. And thus I have very briefly run over these 8. particulars, to shew you wherein a mans worldly joy for outward comforts is excessive.

I have only now a second thing to run over, and then give you a short use, and so have done.

2. What Rules and directions can you prescribe us to keep our worldly joy for outward comforts within bounds.

Query 2.

Ans. I shall give you 3. or 4.

1. Consider, that you have better things to rejoyce in, then

Ans.

Directions
for moderating our
joyes in
worldly
comforts.

then any thing here below ; thou hast better objects to transport thy soul with joy, as thy reconciliation with God, communion with Christ, the comforts of the Holy Ghost, assurance of the pardon of sin, the justification of thy person by the merits of Christ, the sanctification of thy nature by the spirit of Christ. Thou hast thy election, vocation, redemption, glorification, thou hast all these objects to provoke thy Joy, and to fasten thy delight upon. Would any man rejoyce and delight himself in Counters, if he might have so many peeces of Gold in the room of them : or would any man delight or rejoyce so much in Pibbles, if he might have as many Pearls for them, or in a flint stone that hath a Diamond, (oh beloved) you have things of more worth then any thing in this world to rejoyce in. There is a great deal vaster difference between the things of Heaven, the mercies of eternity, and these outward comforts here below, then there is between Brasse and Gold, between Pibbles, & Pearls, between the Sun and a Candle. Therefore consider, I have a God and Christ, Heaven and happiness, pardon, reconciliation, sanctification, Justification, redemption, and glorification. I have all these to fix and place my Joy upon, and therefore why should I rejoyce so much in the things of this world. The Disciples of Christ thought themselves some body, and were puffed up because they could cast out Devils, and work miracles ; but saies Christ to them, *rejoyce not in that the Devils are subject to you ; but rejoyce that your names are written in Heaven, Luke 10. 20.* the more any is taken with the estimation and contemplation of the Joyes of Heaven, the lesse he will be in the valuation and admiration of comforts here on earth. The higher you stand, the lesse you see things below : will any rejoyce in the light of a Candle, when he sees the brightness of the Sun shining in its full strength. It is a Rule amongst Divines, that as Physicians when a man bleeds at nose, to stop and make a diversion of the blood, will open a vein : so the way to keep your worldly Joy from being excessive, is seriously to ponder and consider what great cause you have of spirituall Joy and reioycing, and this will di-

vert

vert your joy from worldly objects. To turn all the affections on the right objects, is the way to keep them from being excessively bent upon the wrong; fear God, and you will not fear men, love Christ and you will not over-love the Creature, weep for sins and corruption, and you will not mourn too much for outward crosses, rejoyce in spirituall things, and you will not joy over-much in temporalls.

2. If you would be kept from excessive joy in outward comforts, consider, that nothing here below is worthy of your joy: the world is not worthy of a godly mans affections; and therefore saies *Amos* in *Amos* 6. 13. *why do ye rejoyce in a thing of nought, the world is as nothing, the fashion of this world passeth away,* it is not worthy of a Christians joy, *Acts* 25. 23. when *Agrippa* came to the court of Judicature to judge *Paul* it is said, he came *with great pomp*; but in the originall it is, he came with a meer fancy, all the honours, and riches, and bravery of the world, are but meer fancies, very unworthy of a Christians Joy.

3. Consider, that the more you rejoyce in any outward mercy, the lesse you will rejoyce in the God of your mercies: the more you rejoyce in your comforts, the lesse you will rejoyce in the God of your comforts. And therefore excessive joy in outward comforts is no less then robbery, you deprive God of that which of right belongs to him.

4. Consider, that thou spoilest thy mercies by rejoycing too much in them, you provoke God to take away that which you so much rejoyce in; I may very fitly compare rejoycing in your mercies to a posie in your hand. Now you know, if you handle a posie gently, and smell to it now and then, it will continue fresh and fragrant a whole day together; but if you crush it in your hand, and are continually smelling to it, it will die and wither the sooner. So the more you rejoyce in the things of the world, the sooner they will forsake and leave you, whereas if you did use them gently, and joy in them moderately, and not affect them so much, you would injoy them more, and keep them longer with you.

5. Consider, that if you rejoyce over-much in those mer-

cies

2 Rule.

Heb: 11.
38. 40.

Μετὰ πολ-
λὴν παν-
τασίαν.

cies you injoy, you will grieve and sorrow over-much in the want of those mercies when God shall take them from you. If you would live with such weaned affections from the world, that the comforts of it might be but as the Gloves to your hands, then you would easily part with them, without any great trouble; but if you love the world so dearly, and the comforts of it cleave so close to you, as the skin to your flesh, you will not part with them but with a world of grief, and a world of pain and trouble. And thus I have done with the second query, I have but a word of application, and so I shall conclude.

Applicat. And the use that I shall make of it shall be by way of caution in four or five particulars.

Caut. 1. 1. Is this so, that Christians must take heed that they do not exceed in their worldly joy: then do so much honour to Christianity, as to let it appear, that it does bear a greater sway and authority over your affections, then any thing in the world besides. Let Christianity be so far honoured by you, as to have your love, and joy, and sorrow, and all your affections regulated by it.

Caut. 2. 2. Never be prejudiced against Religion, as if that were an enemy, or any way destructive to your worldly joy; for it doth not extirpate, but regulate your joy. It is not a weeding-hook to pluck up and root out your Joy, but a Pruning-hook to moderate and rectifie your Joy; oh do not therefore entertain hard thoughts of Religion.

Caut. 3. 3. Take this caution, you that are Christians, do not disparage Religion to the world, in abridging your selves of that lawfull Joy and comfort that God hath given you, and his word allows you, in the mercies and blessings of this life; for a Christian to hang down the head, and pull in the lip, to have teares in his eyes, and sorrow upon his heart, not to have a chearfull look, nor a comfortable word, this disparageth and laies a scandall upon Religion; and therefore do not abridge your selves of the lawfull Joy in the Creature that God allowes you. I remember *Calvin* saies, that because he was such a penlive and sorrowfull man, the Papists would not

not embrace his Religion, he being so sad and mournfull.

4. Take heed likewise of too much jollity. As you must take heed of a sad disconsolateness: so you must take heed of a lightness of spirit, of too much joviallness, you must as it were cut a hair in two, neither be too sad, nor yet too joviall.

Caut. 4.

5. Take heed of ever running into worldly joy and pleasures, to expell and drive away trouble in your mind. You that use such base shifts and unlawfull means to quiet your Consciences, and to remove terrour of mind. It is the ready way, rather to trouble and disquiet, then to appease your Consciences. You that in your sorrows give your selves to mirth and pastime, and merry meetings, thinking thereby to drive them away, you do rather increase and augment them. Just like the *Pelican*, of whom it is reported, that being naturally affraid of fire, the shepheards are wont to carry some Coles, and lay them by her nest, and the poor silly Creature, keeps a fluttering with her wings, thinking thereby to extinguish and put them out, but does inflame and kindle them; and by this means the fire burns both her nest and self too. So for us to go to worldly joyes and pastimes, to quench the sorrow and trouble of our minds, is the ready way, rather to increase then remove our grief.

Caut. 5.

I

S E R M.



SERM. VIII.

I Cor. 7. 30.

— *And they that buy as though they possessed not.*

WEe now come to the third part of the Apostles direction, in these words, *and they that buy as though they possessed not.* I shall spend only two or three Sermons upon this third branch, and then come to the latter part of the Apostles direction, *and they that use this world as not abusing of it.* We shall begin with the first. If your livelihood and subsistence consists in buying and selling, in turning and winding of money, then your duty is, *to buy as if you possessed not;* whether you buy or sell, for both are included in this phrase, whatsoever you get by buying and selling, and trading in the world, you must have your hearts so weaned from what you have, as if you had got nothing at all, *they that buy,* must be *as if they possessed not.* Possess your wealth, you may, but you may not be possessed by it, *rebus non me trado sed commodo,* said Seneca.

And here (beloved) being to preach in a City of trading, and to an auditory, that live by buying and selling, and trafficking in the world; I shall a little enlarge my self upon this point. But before I come to handle it directly, I shall draw out such collaterall Doctrines, as the words will afford. As first, from the consideration of the scope that the Apostle aims at in bringing in of this expression, *they that buy as if they possessed*

possessed not : the Apostle had all along before, in this Chapter spoken of Marriage, and the duty of people in that estate : and here he treats of trading, of buying and selling; from whence I note.

1. That those to whom God hath given a charge and a Family, he commands them more especially to buy and sell, to be diligent in their Callings, for the maintenance of those that belong unto them, 1 Tim. 5. 8. He that provides not for his own, and especially those of his own house, hath denyed the faith, and is worse then an Infidell.

Doct. 1.

2. From the variety of the matter, the Apostle here handles, whether men are in an afflicted and sorrowfull, or in a prosperous and joyfull condition, whether they buy or sell, or what ever their condition be, here is matter of advice for them; from whence I note, That the Scripture is large, and reaches to the severall and various Callings and conditions of men in the world. There is not any Calling, condition, kind or sex of people in the world, but there are either generall or particular directions that the word of God affords them, and therefore well might the Psalmist say, Thy Commandements are exceeding broad, Psal. 119. 96.

Doct. 2.

3. From the tearm the Apostle here useth, they that buy: now buying you know is a giving a valuable summe of money for a Commodity, which the seller hath profit, and advantage by; hence I may note, that the Apostle was against the Doctrine of community, or having all things common amongst men: the very mention of buying and selling, intimates, and denotes a propriety in what a man hath. A man hath a propriety in his Estate, or whatsoever he hath lawfully gotten; and therefore the Doctrine of Court parasites who scrue up Monarchy so high, as if the King may by power and force, take away all that a Subject hath, is false and erroneous. This is tyranny, and not Sovereignty. And hence it was, that Ahab though he were a covetous King, yet he would not take away Naboths Vineyard by force and violence, but would buy it of him: this therefore makes against a community, for buying and selling argues a propriety in the seller of what he hath.

Doct. 3.

Doct. 4.

4. *And they that buy as though they possessed not; I observe from them further, That a man may lawfully get wealth, and lay up an Estate by his Trade and Calling.*

5. Observe further, That when a man hath gotten an Estate, and much wealth and riches by Trading, buying and selling in the world, yet they must use them with such weaned affections from them, as if they had gotten nothing at all.

I do not intend to insist particularly upon any of these points, but shall draw out two generall Doctrines from the whole bulk and body of the Text.

They that buy, the Apostle does not only prescribe Rules about Marriage, and to men in a conjugall estate; but likewise about buying and selling, and negotiating in the world: from whence observe,

Doct.

That Christians ought to take heed, that they do not transgress Scripture Rules, in buying and selling.

1. *And they that buy as though they possessed not; from whence observe.*

Doct.

That Christians ought to carry such weaned affections, to what they have gotten by buying and selling, as if they possessed nothing at all.

I shall be but brief in this latter point, but shall expatiate, & be more large in the former, *That Christians should take heed that they do not transgress Scripture Rules in their buying and selling.*

And now beloved, will you follow me a little, and lend me your attentions in the handling of this point. I shall this morning lay you down some Scripture Rules which are to be observed in buying; and in the afternoon, shall give you some Scripture Rules, which you are to take heed that you do not transgress in selling.

Several
Scripture
Rules and
Cautions
concerning
buying.

1. I shall spend this hour in giving you ten particular Scripture Rules, which you are to take heed that you do not transgress in your buying. As

1. If you would not transgress Scripture Rules in buying, then take heed that you do not discommend those commodities

dities, that you are about to buy, thereby to bring down the price of the Commodity, and so to get it cheaper, and for lesse then it is worth. There is a known place for this in *Prov. 20. 14.* *It is naught, it is naught, (saith the buyer) but when he is gone his way, then he boasts.* In *Solomons* time, men were so wicked, that when they came to Market to buy any thing, the buyer would say, it is naught, it is naught, though the Commodity were very good and vendible, and the price demanded by the seller, reasonable; *but when he is gone then he boasts*, that is, he boasts of what a good penyworth he had, and what a good Bargain he had made, or the like: this then is the first caution, in buying a Commodity, do not discommend it, thereby to have it cheaper, when it is good and vendible.

2. Do not make Vowes and Protestations that you will give no more for a Commodity then what you have first offered, when afterwards you must, and do give more. This is a common practice among men, to come to a Shop, and bid money for a Commodity, and the buyer to say, I will not give a peny more, and the seller not to take a farthing lesse; and yet both the buyer gives more, and the seller takes lesse, then what the one first bid, and the other first profered it for. This though frequently practised, yet cannot be justified. It is a very palpable lie, and a great sin, and therefore take heed of it, if oncethy promise be past, thou art bound up, thou sinnest if thou give a peny more.

3. Do not give counterfeit money for those Commodities you buy. It is said of *Abraham*, whose just dealing and actions are recorded to be an example and pattern to succeeding Generations, when he was to buy the field of *Machpelah* of *Ephron*, the Son of *Zohar* the *Hittite*, *Gen. 23. 16.* the Text saies, *he gave him for it 400 shekells of silver, currant money with the Merchant*; and therefore (beloved) you transgress Scripture Rules, in buying Commodities, if you give brasse money for silver, or counterfeit Gold for right, when you know it to be so: it is no better then meer cozenage. I mention this, because there is a world of deceit now amongst

us, in paying base and counterfeit money.

Gen. 23 9.

4. Observe this Rule, do not give for a Commodity lesse then in your Conscience you think it is worth, it is an oppression in buying, when you seek to bring a Commodity under its due value: you ought to give for it, as much as in conscience you think it is worth. And thus did *Abraham*, when he was to buy the Cave of *Machpelah* of *Ephron*, saies he, *I will give thee the worth of it in money*: and so *David* when he was to buy the threshing floore of *Ornan* the *Jebusite*, saies he, *give me the floore, and I will give thee the full value of it*, *1 Chron. 21. 22.*

5. Do not long defer the time of paying for those Commodities you buy upon trust, when thou hast wherewith to pay it. This Rule you have in *Prov. 3. 27. 28. withhold not good from them to whom it is due, when it is in the power of thine hand to do it: say not to thy Neighbour, go and come again, and to morrow I will give thee, when thou hast it by thee*: this is spoken here in reference to buying and selling. When a man hath sold a Commodity, and is forc'd to go again and again for his money, and yet cannot get it. That this is the meaning of the phrase, appears by these words, *withhold not good from them to whom it is due*: though this Text be referred to works of mercy, yet it hath relation likewise to Trading in the World, or buying of Commodities. If you owe a man money for a Commodity you have bought of him, you ought to pay what you owe, and not let the Creditor come day after day for his money, and yet go without it, when thou hast it by thee. This makes against Banckrupts that borrow money take up goods, and make no conscience of paying what they owe for them: if men had but any sparks of ingenuity and good nature in them, they could never be joviall and jolly in the World, when they have not paid every man his own. *Phocion* would not feast till he had paid *Callicles* what he owed him. *Elisha* the Prophet was so consciencious in this particular, that when he made the poor Widovvs oyle to increase in the *2 King. 4. 7.* he bid her sell it, and first pay her debts, and then live she and her Children upon the rest. It is laid

laid down as a badge of a wicked man in Scripture, not to pay what a man owveth, *Psal. 37. 21. the wicked borroweth and payeth not again.* To borrow money, or to buy a Commodity, is all one; it is the Character of a wicked man to owe money, and not to pay it.

Rule 6.

6. Do not engrosse a Commodity, my meaning is, do not buy all of a Commodity into your own hands alone, that none shall have any beside thee, that by that means you may sell it at your own rate: this is a great oppression, destructive to a Common-wealth, and all Trading therein. You shall find the Scripture condemns this in *Prov. 11. 26.* it is spoken in reference to Corn-mongers, those that had money enough to buy great quantities of it. Saies the Text, *He that withholdeth Corne, the People shall curse him; but blessing shall be upon the head of him that selleth it.* There were at that time Corn-mongers, that when Corn was cheap, would buy up all they could get, and keep it till it grew dear again, they would withhold their corn till it was dear, and then sell it. Now saies Solomon, he that does thus, *the People shall curse him, but he that selleth it the people shall bless him,* so that it is no sin in its self to engrosse a Commodity, if you sell it cheap and at the ordinary rate, this is no sin; but for a man to engrosse a Commodity, meerly to advance and enhance the price of it, this is such an oppression, that the people shall curse the man that does it. Men in this case of ingrossing, may be very well compared to the great Oak, which does so spread and dilate its branches, that no little Tree can thrive under it. So do many men so much engrosse Commodities, that poorer men cannot live by them, which is a grosse oppression, and a great wickedness.

7. If you would not transgress Scripture Rules, do not in buying a Commodity, take any advantage of the mistake or oversight of the seller. As suppose you should come to a Shop, and there buy so many yards of Cloth, and the Shop-keeper should either give you more Cloth then is your due, or take lesse mony of thee then is his due; you must take no advantage against him in this particular; for if you take any thing

thing more of him then you have bought, it is theft, or if you give him any thing lesse then you bargain for, it is theft. And this you have in *Gen. 43. 12.* *Jacob* when there was a Famine in the Land, he sent his Sonnes into *Egypt* to buy Corn; when they came there, *Joseph* knowing his Brethren, what does he do but put the money they brought for their Corn into the mouth of their Sacks again, and sent them home; where when they found their money in their Sacks, they told their Father of it, who bid them go back again, and carry him the money they brought away in their Sacks mouth; for saith he, *peradventure it was an over-sight.* Here was conscienciousness, when a man shall either give thee more then is thy due, or thou give him lesse then is his due: in neither of these cases must you take advantage against him; for if you do, the Lord looks upon it as no better then cozenage and deceit.

8. In buying Commodities, do not merchandize upon the Lords day. It is true, in case of urgent necessities, as for the maintenance of life, either in man or beast it is lawfull; but for buying of those things of which there is no necessity, and you may well be without them till *Munday*: in this case you sin, if you buy any thing on the Lords day, that's Market day for Heaven, *Nehem. 10. 31.* *Nehemiah* entred into an *Cath*, and the people with him, *that if any of the people of the Land bring Ware, or any Victualls on the Sabbath-day to sell, that they would not buy it of them on the Sabbath-day.* Now though some may be ready to object, and say, that this was the Jewish Sabbath here spoken of, wherein they were so strict; I answer, it is true, it was; but yet neither does the Gospel give you leave to profane the Christian Sabbath, but ought now to be kept as strictly as it was then. And therefore beloved, I cannot see but it is a sin for men to buy either wine, or pepper, or mustard, or any other such like trifle, that they may well be without, it must needs be unlawfull and sinfull, to buy any thing that you may well be without, in that case you sin, if you buy upon the Lords day; and therefore let me intreat you, rather to want such triviall things, then to transgress Scripture Rules, in buying of them upon this day.

9. Do

9. Do not in buying of a Commodity, work upon the necessities of a poor man that hath need of money, to make him sell it at such low tearms, as he cannot live by it, this is a very great sin and oppression. Many times rich men do work upon the necessities of the poor; for they must sell of their Commodities, it may be to buy bread, or more materials to set themselves at work upon: now they will not buy their Commodities, unless they may have it cheaper then they can afford it; this is a great oppression: therefore in *Levit. 25. 14.* it is said, *if thou sellest ought to thy Neighbour, or buyest ought of thy Neighbour, ye shall not oppress one another.* There is an oppression in buying, as well as in selling, when a man does work upon the poverty of a poor man, and will make him sell cheaper then he can afford it, or else will not buy of him at all. O beloved, how few are there in the world, that are conscientious in their buying in these regards.

10. If you would not transgress Scripture Rules in buying, then take heed that ye do not buy those things that are not fit and allowable to be bought and sold: as first, do not buy spirituall things, as the gifts of the Holy Ghost, Church-livings, &c. for these are not things to be bought. This is call'd *Simony. Act. 8. 20.* When *Simon Magus* would have bought the gift of the Holy Ghost, *thy money perish with thee*, said Peter, *because thou hast thought that the gift of God may be purchased with money.* 2. Do not buy stolen goods, they are not meet to be bought. If thou knowest that the goods which are to be sold, are stolen goods, they are not to be bought; but rather to be restored. I am afraid that this is a sin, that many men do not make conscience of in this City: as we use to say, the receiver is as bad as the Thief: so let me tell you, the buyer is as bad as the Thief likewise.

3. Do not buy Monuments nor reliques of Idolatry, as Crosses, Beads, Crucifixes, Images, and the like, these ought not to be bought.

4. Do not buy men for slaves: this is that which is reprov'd *Amos 8. 6.* *That we may buy the poor for silver, and the needy for a pair of shooes.* So in *Deut. 27. 7.* *If a man be found stealing*

of any of his Brethren of the Children of Israel, and maketh merchandize of him, or selleth him, then that thief shall die: thou must not steal a man and sell him.

And thus you see I have gone over very briefly these ten particulars. And oh beloved, let me tell you, the fear of my heart is, that there are few of you that keep within bounds in these particulars; but in one or other of them you have transgressed in your buyings.

Use 1.

Prov. 23.

23.

Rev. 3. 18.

Mat. 13. 44

I shall only now make a short use of what hath been said, and so have done. First, then by way of exhortation; in the fear of God, all you that buy and sell, and trade in the world, take heed of these Rocks, split not your souls upon them. I shall shew you in the afternoon, what you get by unjust practices, and therefore avoid such courses; and let me exhort you in buying Commodities, amongst all your buyings in the world, let me intreat you to buy that which Solomon bids you buy, namely, to *buy the truth and sell it not*, and that which Christ counsels you to buy, *come buy of me gold that ye may be rich, and white Rayment that you may be clothed*; and buy that which the good Merchant sold all that he had to purchase, namely, the Pearl in the field. So do you sell all you have to buy this Pearl of great price the Lord Jesus; but do not mistake me, when I bid you buy spirituall things, do not think, they are to be purchased with money; but I would have you labour and endeavour after them, *Esay 5. 1. Ho every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat, yea come buy wine and milk, without money, and without price*: these are not to be bought with money, but by labours and endeavours, and earnest prayers unto God for them: you must give the rags of your sin and corruption, for this white raiment of Christs righteousness. Oh let not the Market-dayes of your soules slip over without buying something for your soules good, buy the truth and sell it not, buy the Pearl of grace, look after spirituall things, do not think the things of the world to be worth so much, and grace and Christ, Heaven and happiness, and glory, worth nothing. There is nothing here below but we may give too much

much for, we may buy gold too dear; but we can never buy Christ and grace too dear, we can never give too much for them; one houres enjoyment of Christ, will infinitely recompence all the troubles, and miseries, and losses we undergoe for him here, and therefore beloved, do not spend so much time, and take so much pains for these transitory things here below: these complementall and circumstantiall peeces of felicity, and spend so little time, and take so little pains after those perfections, and essentiall points of happiness, the getting an interest in Christ, in his righteousness, merits, and satisfaction. *Diogenes* taxed the folly of men in his time, *quod res pretiosas minimo emerent, venderentque vilissimas plurimo*: they valued the most precious things little; and the most vile at a great rate. Woe to those that stop Religions Trade, *Luke 11. 52. That take away the key of knowledg, neither entring in themselves, nor suffering those that would.*

2. If this be so, that we ought not to transgress Scripture Rules, in buying Commodities, then let this be matter of humiliation to any of you, that the word of God hath met with this day. O beloved, go home and humble your soules before God, and bless his name, that the word hath found out your transgressions: beloved, go home and do no more so wickedly: if you have in any of these particulars transgressed Scripture Rules, go home and acknowledge your sins unto the Lord, and reform your lives, lest the Lord breath a curse upon what you have gotten, and say of your tradings, as he did of those in *Ezek. 28. 18. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, and by the iniquity of thy traffique: therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee; least the Lord say, when thou hast gotten so many baggs in thy Chest, and so much wares in thy shop, that these are but the fruit of thy sins, and the price of thy soule, and that thou shalt have death and damnation into the bargain.*



SERM. IX.

1 Cor. 7 30.

— *And they that buy as though they possessed not.*

I Come now to the other particular, that you take heed you do not transgress Scripture Rules in selling Commodities. And as the Scripture is very large in laying down Rules concerning buying: so likewise it is not wanting in laying down Rules and directions in reference to the selling of Commodities, I shall name to you 9. or 10. of them.

Scripture
Rules
concerning
selling Com-
modities.

Prov. 10.
19.

1. If you would not transgress Scripture Rules, do not needlessly multiply words in selling a Commodity. The Scripture is large in this particular. As *Gen. 23. 15.* when *Abraham* was to buy the Cave of *Machpelah* of *Ephron*, there was but one word between them, *Ephron* said it was worth so much, and *Abraham* presently gave it him. so *Zach. 11, 12.* If you think good, saies God, give me my price, and if not, forbear. Multiplicity of words is needless. In a multitude of words, saith *Solomon*, there is sin. As in ordinary discourse, so in commerce in a multitude of words is sin. I do not speak this as if I would have men stupid and blockish in a shop; but they should not be lavish and frolick, and frothy in their speeches.

2. Do not multiply words in commending and overpraising your Commodity, when you know in your conscience, that there is a flaw or a fault in it: this is a vicious carriage in a feller, when he uses abundance of fine words to set off a bad

bad Commodity. As it is a sin in the buyer, to say it is naught, it is naught, so in the seller, to say it is good, it is good, when it is not so.

3. Sell not your Commodities by false waights, or measures; do not keep a deceitfull ballance, or a deceitfull measure. *Amos 5.* there the Lord reproves those that set forth wheat, making the Ephah small, and the shekell great, and falsifying the ballances by deceit; so in *Prov. 10 20.* divers waights and divers measures, both of them are alike abomination to the Lord, that is, the Lord hates and abhors those men that use, and sell by those waights and measures that are not good; and therefore the Lord gave a speciall Law to all that did follow trading in Israel, in *Deut. 25. 15, 16.* that they should use no deceit in their waights and measures, in the 13. and 14. verses, *Thou shalt not have in thy bag divers waights, a great & a small; thou shalt not have in thy house divers measures, a great & a small; but thou shalt have a perfect and a just waight, a perfect and a just measure shalt thou have, that thy days may be lengthned in the Land which the Lord thy God giveth thee; for all that do such things, and all that do unrighteously are an abomination unto the Lord thy God, which is not to be understood of divers sorts of waights, as pounds, ounces, ells, yards, &c. or of many of the same sort, if of the just size; but of divers waights of the same sort of an unjust and unequall size. And therefore beloved, take heed of unjust and false waights or measures, Micah 6. 10. saies God there, Are there yet the Treasures of wickedness in the house of the wicked? (mony that is gotten by unjust waights & measures, are called the treasures of wickedness) and the scant measure that is abominable.*

4. You are to make conscience, not only that you do not speak falsly; but also that you do not speak equivocally. It is an observatiō that one hath upon these words, *let no man defraud his Brother*, saies he; many Trades-men, though they will not lie, yet they will equivocate. Many men to put off a Commodity, will have a partner, or some friend or other to bid them money for it, and then the next Customer they have for it, they will tell him that but even now such a man

offered so much for it, to draw the buyer to give so much; And then they will say it cost me so much, when it may be, they had Commodities of a higher prise, and greater value amongst them at the same rate, and perhaps they have a great deal of time allowed them for the payment, whereas the buyer payes ready mony; and many such like equivocations to deceive the world withall.

5. Do not in selling a Commodity, work upon the ignorance or simplicity of the man that comes to buy that Commodity of thee. If you perceive that he is unskilfull, rather use him the better then the worse, *Zeph. 1. 9. God threatneth to punish the young men that leap upon the threshold, and fill their Masters houses with violence and deceit,* and so in *1. Thes. 4. 6. saies the Apostle, let no man go beyond, or defraud his Brother in any matter, for the Lord is th^e avenger of all such.* So in *2 Pet. 2. 3. the Apostle speaking there of corrupt teachers, saies he, through covetousness shall they with fained words make merchandise of you:* thus do false Tradesmen in their Shops. It is a great sin for a man to work upon the ignorance of the buyer thereby to advance the price of a commodity.

6. Take heed you do not embase a commodity from its primitive and originall goodness and excellency, that so you may get the more by it. This the Scripture condemns in *Amos 8. 6. They sell the refuse of the wheat.* The Corn-mongers would pick out the best grains, & then sell the refuse, which God reproves and condemns them for. And this the Prophet alludes to in *Esay i. 22. Thy silver is become drosse, thy wine mixt with water,* they mingled wine with water, and drosse with silver: the Scripture condemns the debasing a commodity from its primitive goodness, and yet to sell it at the full price and value of the best.

7. Be not amongst the first that shall raise the Market, and enhance the price of a commodity. This I hinted in the morning to be a very great miscarriage. In *Prov. 11. 26. He that withholdeth Corn the people shall curse him; but he that selleth it the people shall bless him.* It is a great oppression in a Common-wealth, for men to raise the price of corn, or any other commodity, when there is no necessity of it. 8. Be

8. Be not so eager and intent in selling your commodities, as not to content your selves to trade upon the six dayes of the week; but you must sell upon the Sabbath-day too. Be not like those in *Amos 8. 5.* that say, *when will the new Moons be gone, that we may sell corn, and the Sabbath, that we may set forth wheat.* These greedy covetous muck-worms were so bent upon their gains, that the six dayes of the week were not enough for them, but they would sell upon the Sabbath too. *Neh. 13. 21.* this is that which *Nehemiah* was so carefull to reform, when the Merchants came into *Jerusalem* to sell their commodities on the Sabbath-day, he testified against them, and contested with the Nobles of *Judah*, and said unto them, *what evill thing is this that you do, and profane the Sabbath-day?* and he told the Merchants and sellers of all kind of wares, that if they did so again, he would lay hands upon them: so that from that time forth they came no more on the Sabbath. This condemns your common tipling-houses, and small retail Trades, that make nothing of selling small trifling things upon this day, which is a great sin.

9. When your cozenage and unjust dealings in your sellings are found out and discovered, do not justifie your selves in your deceit. Many men, if you come and tell them, that they sell dearer then others, they will not be perswaded to it, or if you tell them the commodity you bought of them, is not good, they will say it is as good as can be afforded of the price, like those in *Hosea 12. 7.* *Ephraim is a Merchant, the ballances of deceit are in his hand, he loveth to oppress, yet he saies, I am become rich, I have found me out substance, and in all my labours they shall find no iniquity in me; that were sin.* Though the ballances of deceit were in his hand, yet saies he, none can accuse me of sin or iniquity in my dealings.

10. Do not sell those Commodities that are not vendible, nor fit to be sold. As first,

1. Spirituall things they are not to be sold; *Simon Magus* when he would have purchased the gift of the Holy Ghost with money, saies the Apostle; *go thy way, and thy money perish with thee.*

2. And

2. And so monuments of Idolatry, Crucifixes, Images, Beads, Conjuring Books, and the like: these are not fit to be sold, *Act. 19. Many of them that used curious arts, came and brought th. ir Books and burnt them, and the price of them was valued to be 50000. peeces of silver.* These books here spoken of were Conjuring-books, and though they were of so great value, yet they would not sell them, but burnt them.

3. Do not sell men for slaves, *Deut. 24. 7. If a man be found stealing any of his Brethren, the Children of Israel, and maketh merchandize of him, or selleth him, then that thief shall die, and you shall put away evill from you.*

4. (And again) you must not sell your self as *Ahab* did, to work wickedness, and thus witches sell themselves to the Devil, to be his Servants; and thus do all licentious and loose livers. Remember beloved, *you are not your own; but are bought with a price, even with the precious blood of Jesus Christ, and therefore you must glorifie God in your soules and bodies that are his.*

5. You must not sell stolen goods, these are not saleable: as men should not buy, so neither should they sell stolen goods.

And 6. You must not sell any thing that cannot be made use of, without sin, as stuff to paint faces with, and such like: It is true, a man may sell those things that accidentally may be sinfull in the using of it; but we must not sell such things as are only for sinfull uses.

And thus I have done with these ten particulars, wherein you must not transgress Scripture Rules in selling.

I shall now handle some cases of conscience touching trading, and commerce in the world.

As first, the buyer may say, How shall I know when I buy a Commodity too cheap? and the seller may say, How shall I know when I sell a Commodity too dear?

I answer, that though it is true, the Scripture is not express, how much you should get, whether a peny, or two pence, or 3. or 4. more or lesse, in a shilling: yet your gains ought to be no more then what is ordinarily gotten in such

Coni-

Cases of
Conscience con-
cerning
buying
and sel-
ling.

Commodities, by men of your own trade: as the Market goes, and as ordinarily things are valued in the place where you dwell, those rates you ought to take.

2. Sell as those men do, that are most conscientious in their wayes, as far as they go you may go.

But may not a man in some cases sell a Commodity for more then it is worth?

In some extraordinary cases it is lawfull: as first in this case, as suppose a man hath a quantity of goods by him, and God by his providence orders it so, that that place where he dwells be besieged, so that those Commodities, are very scarce, in this case he may warrantably advance his price: thus it was in the Siege of *Samaria*, an Asses head, and Doves dung were sold for a great price, whereas before they were worth nothing; but when the occasion is removed, the Commodity must fall to its former price again.

2. If a man be solicited and importun'd to sell a commodity which he is unwilling to part withall, and cannot well spare without damage to himself; yet being overcome with importunity, is content to let his neighbour have it, in that case he may take more for it then it is worth; but in a usuall and ordinary way of Trade, it is a sin to take more then is the common custom of the place to give.

3. Whether if a man sells a Commodity for time, is he bound to sell it as cheap as if he sold it for ready money.

Mr. *Perkins* in his first Volum upon the eighth Commandement determines the case, and conceives it to be a sin to sell dearer for time, then for ready money; but certainly, this opinion is not consistent with the Rules of reason, and therefore I shall give you my judgement in this particular.

1. Then I conceive it no breach of equity in trading, to take the more for a commodity if the man that buyes it requires time for the payment of it, then if he paid ready money; and my reason is this, because the parting with a Commodity without money, is a damage and hinderance to the seller; and therefore he may lawfully take more, as in *Levit. 25. 14, 15.* saies God there, *if thou buyest ought of thy Neighbour,*

Obj.

Answ.
In what cases a man may take more for a Commodity then it is worth.
2 King. 6. 25.

Case 2.

Answ.
Whether it be lawfull to sell dearer for time, then for ready money.

1 King. 21.

2.

3 Case,
whether a
man may
take a
pawn or
pledge to
secure his
debt.

Prov. 10.
15. 27. 13.

Deut. 24. 6.
Exo. 22. 26
Job 22. 5. 6

or sellest ought to thy Neighbour, you shall not oppress one another; but according to the multitude of years thou shalt increase the price thereof and according to the fewness of years, thou shalt diminish the price of it. The case here is the same, if you sell your commodity for a term of years, before you have your money, you may sell it for the more, and if for ready money, you ought to take the lesse for it. *Ahab* would not take away *Nabobs* Vineyard from him; but saies he, if thou wilt let me have it, I will either give thee the worth of it in money, or else a better Vineyard for it. Mark here, if he had taken ready money, he should have had but the worth of it; but if he would not take money, he was to have a better thing, a better Vineyard for it. So that I cannot see any thing in Scripture, whereby this is inconsistent with the Rules of equity; for a man to take a little more for a commodity then it is worth, because he hath not money in hand for it. But yet you must not work upon a poor mans necessity in this case, and you must be sure, never to take more then what your damage amounts to by the forbearance of your money so long.

Q. 3. If a man hath sold a commodity, and the buyer be not able to pay him in money, whether may the seller in that case, lawfully take a pawn or a pledge to secure the debt?

Ans. God does allow a man to take a pledge in such a case to secure his debt, as in *Deut. 24. 10, 11, 12.* when thou dost lend thy Brother any thing, thou shalt not go into his house to fetch his pledge; but the man to whom thou dost lend, shall bring out the pledge unto thee. It is lawfull for a man to take a pledge; but he must not go into the mans house to take it himself, but his debtor must bring it out to him, that which he can best spare, till he can make payment of the money: but yet the Lord does forbid the taking of a mans apparell for a pledge, or the nether Millstone, if a poor man hath no more Clothes but what he hath upon his back, it is cruelty to take them, or to take a Mil-stone, or any thing whereby the man gets his living, this is a sin; but he must take that which his debtor can best spare till he pay the money: so that pledges are lawfull to be taken by the Creditor, in case the man is able to spare

spare it without any prejudice to his life or livelihood.

If a man hath sold a Commodity, and his debtor make no conscience of paying him for it, whether in such a case is it lawfull to arrest that man for his money, and go to law with him?

Ans. If a man be unable to pay what he owes, and is thus disinabled, not through his own neglect or ill husbandry, but by the hand of God, if the man hath been laborious and industrious in his Calling, and yet through the providence of God is fallen to decay, and declined in his estate, it is inconsistent with equity to be rigorous with such a man, or throw him into prison for this money; but if a man hath spent his Estate prodigally, or in case he be able to pay his debts, and yet will not, then it is lawfull for a man to arrest, and cast such a man into prison, and use the best means he can to procure it. But where nothing is to be had, there must be a forbearance of the debt, like the Creditor that Christ speaks of, *Luke 7. 42.* who had two debtors, the one owed him five hundred pence, and the other fifty, and when they had nothing to pay, he frankly forgave them both. If a man be brought to decay in his Estate by the hand of God, and is not able to bring the year about, or to pay any of his debts, it is cruelty to be extream with such a man, or throw him into prison when he is unable to pay: but if a man be idle and does not follow his Calling, or hath spent his Estate by prodigality, and Company-keeping, or the like. Or if he have a concealed Estate, and be able to pay, and will not, in such cases as these, it is lawfull to arrest or imprison, or take any other lawfull course to regain his debt; for if God requires and commands that men should pay their debts, certainly he does allow that men should take any lawfull course to recover what is due to them, when they can get it by fair means; but God doth command men to pay their debts, *Rom. 13. 8.* saies the Apostle, *owe nothing to any man*, and therefore it is lawfull for a man to use means to recover what is due to him.

And thus I have done with the Doctrinal part of this point. The use that I shall make of all that hath been said concern-

Case 4.
Whether
it be law-
full to ar-
rest and
go to law
with a man
for money
that is
owing
him.

Mat. 5. 25.

*Levit. 25.
35.*

2 King 4. 7

Use.

ning you that are Tradesmen in the world, shall be only by way of caution, to take off a misconceit that is fastned in the minds of many of you, that if you do conform your selves to Scripture-Rules, and do not now and then deal indirectly in your Trades, you shall never get an Estate, and grow rich, it is a common Proverb amongst some men, *that plain dealing is good, but he that useth it shall die a Beggar*, which is a most false and diabolical speech; for plain dealing and conscienciousness in a mans actions, is the ready way to be rich, *Prov. 10. The blessing of the Lord make h rich, and he addeth no sorrow with it*: but the great Estates of wicked men, are purchased and possessed with a great deal of trouble and vexation, and accusations of conscience, and many a man may look back upon his thousands that he hath gotten in a few years, and say of these riches, that they are but the fruit of his cozenage and sin, and the price of his soul. And therefore beloved, I beseech you in the fear of God, take heed of oppression and deceit in your tradings; do not say plain dealing will make you die a beggar; for it is the only way to be rich: let the word of God be your Rule in all your actions, that having his blessing upon your endeavours, you may purchase an estate, and have no sorrow added to it.

S E R M.



SERM. X.

I Cor. 7 30.

— *And they that buy as though they possessed not.*

THere is yet one point more, that this clause, (*and they that buy as though they possessed not*) will afford, which is this.

Doct. That the possessing and laying up an Estate by trading, is not disallowed by God.

An Estate and possession in the world is allowed by God, and therefore in old time, the best men were likewise the richest men, as *Abraham*, and *Jacob*, and *David*, &c. But I am unwilling to insist upon so generall a Doctrine, and had rather handle the words more particularly. *And they that buy as though they possessed not*, that is, when a man has gotten an Estate by buying and selling, he should carry such an indifferent affection towards it, as if he had gotten nothing at all, from whence note this Doctrine.

That Christians should take a great deal of heed, that they do not place an immoderate affection upon the Estates and possessions they have got by buying and selling. And they that buy as though they possessed not, In Psal. 62. 10. saies David, If riches increase, set not your hearts upon them. Many men do not only possess wealth, but their wealth possesseth them, and takes up all their time and strength, and thoughts, and their hearts too, you may possess wealth, but wealth must not pos-

selfs you : If your riches do increase, yet you must not set your hearts upon them. Job cleares himself in this case, Job 25. 37. saies he, If I rejoyced because my wealth was great, and because my hand had gotten much, let God do so and so to me.

In the prosecution of this Doctrine, I shall handle these two Queries.

Query 1.

Qu. When do Christians place an excessive or immoderate affection upon the Estates and possessions they have gotten by their Trades ?

Query 2

2. Why Christians should be so carefull, that they do not place an immoderate affection upon the riches and wealth that they have gotten ?

First, When may Christians be said to place an immoderate affection upon their possessions ?

Ans.

Ans. I shall give it you in these 5. or 6. Demonstrations. As

Affections
to the
world
when ex-
cessive.

1. You then place an excessive affection upon your Estate in the world, when your earnest endeavours and pursuit after worldly wealth does take you off from all serious endeavours after spirituall things. And thus it was immoderate in those Tradesmen mentioned in Mat. 22. 5. that when a great King had invited them to a marriage feast, and sent forth his Servants to tell those that were bidden, that all things were ready and prepared for them, they made light of it, and went their wayes, one to his Farme, another to his Merchandize, and would not come : when men are so bent upon their gain, and have their hearts so taken up with the world, that they are quite taken off from all spirituall duties, when it is with them, as with the young man in the Gospel, that when Christ told him, that if he would be perfect, he must sell all he had, and give it to the poor, he went away sorrowfull; for he had great possessions : this is a sign their hearts are too much glewed to the things of the world, Like 10. 42. when Martha was cumbred about many things of the world, though these were expressions of her love to Christ, yet because she did neglect giving attendance in hearing Christs voice, he told her, that she was troubled about many things

Mat. 19. 22

Mat. 13. 22

things; but one thing was necessary, and Mary had chosen the better part that should not be taken from her. When your following Trades takes you off, that you never read the word, or pray in your Families, or Closet, then is your affection to the world immoderate.

2. When your tradings and affairs in the world does so take up your hearts, that you cannot take that ordinary refreshment and comfort that God allows you in the blessings you enjoy, then you place inordinate affections upon the things of the world, *Eccles. 5. 12. The sleep of a labouring man is sweet; but the abundance of the rich will not suffer him to sleep.* When men are so possessed, and taken up with the affairs of the world, that either for care of getting, fear of losing, or hopes of increasing, they cannot eat their bread in due season, nor take their naturall rest and sleep: this is a sign their hearts are too much glewed to the world, *Eccles. 2. 26. God giveth to a man that is good in his sight, wisdom and knowledge, and joy; but to the sinner he giveth travell, to gather and heape up riches, he gives him disquietness, vexation, and trouble of mind.* The Psalmist sets out a covetous man by a lively comparison, in *Psal. 59. 14. 15.* he compares him to a Dog that is hungry, that at the evening returns and makes a noise, and goes round about the City, and wanders up and down for meat, and grudges if he be not satisfied. It is reported of the Dog, that when he is hungry, he hath a most enraged appetite, now saies he, let him run up and down like a Dog, and make a noise, for want of meat.

3. You are excessive in placing your affections upon your riches, when what you possess in the world, fills you with security and sensuality. What, saies the rich man in the Gospel, I have goods laid up for many years, there is his security, soul take thy ease, eat, drink and be merry; there is his sensuality. As 'tis spoken of the Inhabitants of Hazer, *Jer. 49. 31.* Go (saith God to the Babylonians) to the wealthy Nation that dwells without care. In *Prov. 18. 15.* saies Solomon, the rich mans wealth is his strong City, and as an high wall in his own conceit. And thus did riches make David secure, *Psal. 30. 6.*

In

In my prosperity I said, I shall never be moved, then are your affections to the things of the world excessive, when it breeds in you security and sensuality.

4. When your wealth proves serviceable and instrumental to your lusts, and is as fewel to your corruptions, then is your love to it inordinate; as in Prov. 10. 16. *The labour of the righteous tendeth to life, but the revenues of the wicked tend to sin.*

1. When you make your wealth and riches fewel to feed your pride, as in Ezek 28. 5. *By thy great wisdom, and by thy traffick hast thou increased thy riches, and thy heart is lifted up because of thy riches, said God to the Prince of Tyre. If God gives you wealth, and as you grow high and rich in the world, you grow proud in heart too: this is a sign you are immoderate in your affections to the world; and hence it is, that the Apostle in 1 Tim. 6. 17. chargeth those that be rich in the world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.*

2. When your wealth breeds uncompassionateness in you, and makes you despise and contemn the poor, Jam. 2. 3. *'Twas the rich man in the Gospel, that let poor Lazarus lie at his Gate, and gave him nothing, Luke 16. 2. He that hath this worlds good, and seeth his Brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him, saith the Apostle 1 John 3. 17.*

3. When you do, as in Prov. 10. 15. make your wealth your confidence, then are your affections immoderate to the things of the world, when you will part with nothing to pious and Christian uses, either for the furtherance of Gods glory, and worship, or for the good of man, 1 John 3. 17.

4. Then are your affections excessive upon the things of the world, when you are so insatiable and eager after riches, that you never think you have enough. When men enlarge their desires like bell, and are like the grave that will never be satisfied. When you are like those spoken of in Esay 56. 11. *that were greedy Doggs that could never have enough;* such men are slaves to their wealth, and their riches possesseth them more then they it. (Beloved) when you are thus eager
in

in your pursuit of riches, and so restless in your desires, after the things of the world, this shews that your affections are too much set upon them. And thus I have done with the first question, and have shewed you when peoples affections towards their Estates and possessions, may be said to be excessive. We come now to the second Question, which is this, Why should Christians be so careful, that they do not place an immoderate affection upon their wealth and possessions in the world?

Quest.

I answer, (first) because of the uncertainty and instability of all earthly comforts, all the glory of the world is called but a fashion, they are things only in shew and appearance, not in reality; the world is not only a bundle of vanities, and so not worth any thing; but these are also liable to a great deal of uncertainty, & inconstancy, & therefore we should not set our affection too much upon them; either the world will leave you, or else you must leave it. It may be your Estate will die and decay before you die; *for riches (as Solomon saies) take unto them wings, and fly away from you*, which he useth as an Argument to take off mens affections from the world. Beloved, could you carry your wealth with you, when you go hence, and keep it to eternity, then indeed your earnest and unwearied endeavours after it were excusable; but seeing you must leave all behind you when you die, *naked came you into the world, and naked shall you return*, you shall carry nothing with you, therefore do not set your hearts too much upon them. In *Psal. 49. 12.* saies the Psalmist, *Man being in honour abideth not men heap up riches; but know not who shall enjoy them.* In *Eccles. 2. 18.* He leaves it unto the man that shall be after him.

Answer.

Prov. 23. 5.

Psal 39.
Psal. 49. 10

2. Another reason is, because you know not what they shall be that shall enjoy what you labour for; you may take a great deal of pains in gathering and heaping up wealth, and yet leave it to them that will neither love you, nor thank you for it. Now shall I toil and moil in the world, and hazard my soul to get riches, when I may leave my Estate to I know not whom, that it may be, will neither love me, nor thank me

Reason 2.

for it, nor yet honestly or charitably imploy it. *Eccles. 2. 19.* *I hated all the labour that I had taken under the Sun, because I should leave it to the man that shall be after me, and who knoweth whether he shall be a wise man or a fool. Shall I rise up early, and go to bed late, and eat the bread of carefulness, and take so much pains to get an Estate, when I do not know whether a wise man or a fool may enjoy it: You that are such covetous muck-worms, as spend all your strength and time in getting riches, and heaping up wealth carkingly and eagerly, yet thou dost not know whether he that shall rule over all thy labour, shall be a wise man or a fool, a good man or a bad, a friend or a stranger, whether he shall imploy it well or ill.*

3 Do not place your affections excessively upon the world, because you have better things pertaining to another world, that you should place your affections upon, you have true lasting and durable riches to rejoyce in, as reconciliation with God, communion with Christ, the comforts of the Holy Ghost, justification of your persons, sanctification of your natures, acceptation of your services, &c. you have all these to rejoyce in, and therefore why will you be so much in love with Pebbles, when you may have Pearls in the room of them; with Counters of Brasse, when you may have peeces of Gold.

4. Another reason is this, because if you do place your affections too immoderately upon the things of the world, when you come to part with them, and it pleaseth God to take them away from you, the losse of them will be the more grievous, and vexatious to you. When the Lord comes to lay you upon the Dinghill (like *Job*) and strips you of all your comforts, riches, possessions, Children, and friends in one day; how bitter and grievous will this be to you? If your hearts be cemented and glewed to the world, and the things thereof sit as close to you, as the skin upon your flesh, you will not part with them but with a great deal of trouble and difficulty; but if you live with weaned affections to the world, and the comforts of this life are but as the Gloves to
your

your hands, which you may easily pull off without any pain; Then when God calls for any of your comforts, or strips you of all of them, you will be willing to part with them, and say with *Job, the Lord gave, and the Lord takes, blessed be his name for all.* Otherwise it will be a great misery and a sad affliction to thee, to be stript of those possessions that have taken full possession of thy heart.

Job, 1. 12.

And thus I have done with the Doctrinall part of this part of the Text, *and they that buy as if they possessed not.*

We come now to the application; and the use that I shall make of this, shall be directed to three sorts of people.

Use.

Is it so that Christians ought to take heed, that they do not place immoderate affections upon the riches and possessions they get in the world? then I have something to say

First, to those that do buy and sell, and trade in the world, and take a great deal of pains, and yet God doth not bless their endeavours with any increase; they buy, but possess nothing, they labour and toil in the world, but get nothing.

2. To those that buy and sell, and possess riches in the world, but do it by dishonest gain.

3. To those that buy and sell, and get great Estates, and do it lawfully, and by honest and commendable courses. I shall spend two Sermons in speaking to these three sorts of people, and shall now begin with the first.

1. To you that buy and sell, and are industrious in your Callings in the world, and yet God doth not bless you with any increase; you buy, but possess nothing, and can hardly bring the year about with all your pains, and labour and sweat, and toyl in the world, you cannot advance your Estate, nor get any thing at the years end: to such as you are I have two things to say.

First, something by way of Counsel.

Secondly, something by way of comfort.

1. By way of Counsel, I would have you first to look about you, and seriously to consider, whether your povertie be not of your own procuring, whether it be not your own fault, that you do not grow rich and thrive in the world. Beloved,

Advice to such as take pains in the world, and yet are scarce able to get a substance

there are many wayes wherein men may follow a Calling, and yet not get riches. As

1. Nott not ye if poverty proceed from your own indiscretion in managing your Calling. In *Psal. 112. 5.* *A wise man will guide his affairs with discretion: so in Ezek. 28: 4. with thy wisdom and with thy understanding thou hast gotten thee riches,* there is a great deal of wisdom and judgement required in the managing a Trade, which it may be thou wantest, and so by thy indiscretion in buying and selling, and trusting out thy Commodities, thou keepest thy self behind hand in the world.

2. It may be though you follow your Calling, yet you are idle and sloathfull, do not follow your Trade closely. Now saies Solomon, *Prov. 6. 9. To a sloathfull man poverty comes as one that travelleth, and want as an armed man.*

3. It may be you are a Company-keeper, and what you get by your Trade you spend in the Ale-house, what you get one way you spend another. *Prov. 28. 19. He that followeth after vain persons shall have poverty enough.* It may be you spend your Estate in riot and excess, *Prov. 23. 21. The drunkard and the glutton shall come to poverty, and drowsiness shall cloath a man with rags.*

4. It may be thou dost follow a Calling, and get a great deal of money, and yet art a niggard, and a close Fisted man, that wilt not pittie and relieve the necessities of the poor, and this is the way to make thee a begger. In *Prov. 11. 24.* saies Solomon, *There is that scattereth, and yet increaseth, that man that gives when no eye sees him, or ear hears him, he that distributes to the poor shall increase his store; but (saies he) there is that withholdeth, (that is, withholdeth from the poor) and that tends to poverty,* when God sees that thou dost improve thy talent, and imploy what thou hast to his glory, he will give thee more; but if not, he will take away what thou hast, and give it to others that shall make better use of it.

5. You that buy and sell and yet get nothing, take this advice; do not grudge at, nor envie the wealth and prosperity that other men have and enjoy in the world, *Psal. 37. 7.*

saies

saies David, Fret not thy self because of him that prospereth in his way. David himself slipt into this fault almost, Psal. 73. 2. 3. and Jeremy reasons with God about it, Jerem. 12. 1. The riches and possessions of wicked men it is their portion, and all they are like to have, and therefore do not envie them, but rather pittie them, because their riches will be their ruine, and they are but like unto Oxen fatted for the slaughter. Will it grieve thee that thou goest on foot, when another rides to the place of execution?

3. You that can get nothing here below, do you labour to lay up a treasure in Heaven: if you cannot get riches here, labour to get grace here. If you cannot get gold, yet buy the Gold that Christ speaks of in Rev. 3. 18. I counsel thee, saies he, to buy of me gold tried in the fire, that thou maist be rich. If you cannot get goods, get grace; if you cannot get wealth, get Christ; if you cannot get earth, get Heaven.

And thus much by way of counsel to you that buy and sell and get nothing: but now I have a word or two by way of comfort to you.

1. Rest contentedly satisfied with thy condition; and know, that if God denies thee possessions and increase by thy trading in the world, he sees it is for thy good. In Psal. 84. 11. The Lord will give grace and glory, for no good thing will he withhold from them that walk uprightly. Now it may be the Lord sees that if he should give thee wealth and great possessions in the world, it would be for thy hurt, thy riches would be thy ruine, and thy wealth thy woe, and thy prosperitie a snare to thee; and therefore he keeps it from thee in a great deal of mercy. We should look upon all the comforts that God keeps from us as so many mercies, because God keeps that from us that would ruine us.

2. God in his dispensations of outward blessings in the world, doth in his wisdom think it best to let good men have the least share in these worldly possessions, and wicked men to have the greatest. In Psal. 73. 3. The wicked are not in trouble as other men, neither are they plagued as other men; but their eyes stand out with fatness, and they have more then heart

Eccles. 5.
13.

James 2 5.

can wish: they spend their dayes in jollity and mirth. But now on the other side, God hath chosen the poor of the world to be rich in faith, and heirs of a Kingdom: the wisdom of God is very much discovered in thus dispensing his blessings, God doth herein like to a Noble-man, that will not suffer his Son to go from house to house, to gather in his yearly Rents; but imployes his Servant in so mean a work, and many times the Servant hath mony enough when the Son hath none. In Eccles. 9. 11. *I returned, and saw under the Sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding. Wicked men shall have riches, when men of wisdom and understanding shall have none; God in his wisdom sees it meet, that wise men shall scarce have bread to eat, when fools have abundance, that men of understanding shall want, when wicked men have more then their hearts can wish. Now will you murmur and complain when God sees it meet to be thus?*

Rev. 2. 9.

3. Consider for thy comfort, that God gives thee better riches then they have, and though he give wicked men the possession of these outward comforts, yet you have the true right and title to these possessions: now who would be so foolish, as to count the Steward happier then the Heire? the Steward only hath it in possession; but the Heir in propriety. And consider, that if thou art one that belongs to the election of grace, though thou be never so poor here, yet thou hast the only true and durable riches; thou art enriched with those treasures of wisdom and knowledge, and grace and happiness that are at Gods right hand. And though God doth not trust thee with Pebbles, yet if he gives thee Pearls, thou hast no reason to complain: though God doth not trust thee with riches, yet if he gives thee grace and Christ, and heaven and glory, thou hast no reason to murmur against him. *Acorns* are good enough for Hogs, but bread is for the Children.

4. Consider, that the poorer you are in the world, the fitter you are for Gods service. The lean Oxe is fitter for service then the fatted Oxe: what if God keeps thee low and poor, seeing

seeing it is to make thee more capable of doing him service, why should you be troubled?

5. Consider, that thou art free from the more cares and incumbrances, by how much the lesse the Lord gives thee here in this world; *for they that will be rich fall into divers snares and temptations, 1 Tim. 6. 9.* Now which is best, either to go in a broad way where there is a snare laid for thee, or to go in a narrow way where you may go with safety, and without danger. And therefore (beloved) if God give you but a small portion here below, why then say, I have the lesse cares and troubles, and snares and incumbrances that rich men are liable and exposed to. In *Gen. 12. 2.* tis said, *Abraham was rich,* the word in the *Hebrew* is heavy; and to those that are encompassed with riches, the Prophet *Habakkuk* expresseth it by a compassing about with thick Clay; they are so loaden with worldly enjoyments, that they cannot run the race that is set before them in the way to Heaven.

6. Consider, that it may be thou hast more peace and comfort, and contentedness in the little thou possessest, then many times wicked men have in their great abundance, you have many times more reall comfort in your scarcity and penury, then the wicked have in all their plenty. *Psal. 37. 16. A little that the righteous man hath is better then the riches of many a wicked man.* Beloved, those to whom God gives abundance, they have every thing neat and necessary about them, yet they may have something or other that pinches and troubles them; the condition of poverty, want and disgrace, may be more easie in some respects. A Sattin Suit may more gall a rich man, then a Russet Coat that a poor man weares does trouble him. God doth many times mingle care and trouble with the riches and abundance that wicked men have; but now a poor man, though he has but a little, yet he hath the blessing of God with it, *Prov. 10. 22. The blessing of God maketh rich, and he adds no sorrow with it, Eccles. 4. 6. Better is a bandfull with quietness, then both the hands full with travel and vexation of spirit: A little Estate with peace and contentedness is better then twice as much with sorrow and care.*

Prov. 15. 6.

care. Suppose thou art a poor man, yet it may be thou hast more comfort in what thou hast, then the rich have in their affluence and confluence of all worldly things. Now consider with your selves, is it not better for thee to wear a Russet Coat, and have a sound and healthy body, then to be cloathed in Sattin and Purple, and have a Leprosie all over thy body? Is it not better for thee to enjoy a little with the blessing of God upon it, then to have all the riches and abundance of the wicked, and to have their care and trouble with it?



SERM. XI.

1 Cor. 7. 30.

— And they that buy as though they possessed not.

I Come now to direct the use of this Doctrine, (that Christians ought to take heed that they do not place an inordinate and excessive affection upon the Estates that they have gotten by buying and selling in the world) to the second sort of people I promised to speak to, and those are such as do buy and sell in the world, and have gotten them Estates and possessions, and that honestly and justly. I have three things to say to you.

1. I shall give you some cautelary directions.
2. Some astonishing considerations.
3. Some usefull admonitions in reference to your Estates, justly and honestly gotten.

1. I shall begin with the cautelary directions.

1. You

1. You that have gotten wealth and riches in the world, I would have you often recollect and call to mind your former poverty in the world, before you were rich: this the Lord commanded the Israelites to do, *Deut. 8. 2.* saies God there to them, *when you shall live and multiply, and go in and possess the Land, which I promised to your Fathers, then thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, and to keep thee from pride and haughtiness of spirit.* I remember what *Plutark* relates of *Agathocles*, that when he was advanced from a Potters Son to be a Prince, he would alwayes have his meat served up to him in earthen Platters, to humble him in the remembrance of his mean extraction, and to put him in mind from whence he came, that he might not be lifted up with pride. And so beloved, you should often call to mind, and reflect upon your former poverty and low condition: it may be some of you, when you came to this City, had scarce Cloaths to your backs, which now are clad in Silk and Sattin, you should remember from whence you came. Thus *David* did in *Psal. 78. 71.* He chose *David* also his Servant, and took him from the sheep Folds, from following the Ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. This is here mentioned by the Psalmist, as a holy meditation to keep his heart humble, this is the first direction.

Severall
cautelary
directions
to those
that have
got great
Estates in
the world,
just'y.

2. Attribute nothing to your own industry and diligence in your Calling; but to the blessing of God upon your endeavours, if he hath given thee an increase of riches by thy Trade; and the reason of it is this; because though a man doth rise up early, and go to bed late, and take never so much pains in the world, yet without the blessing of God, all will do no good, *Deut. 8. 17. 18.* Thou shalt not say in thy heart, my power, and the might of my hand hath gotten me this wealth; but thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth. Beloved, you must take heed of ascribing your riches to your own industry; for without the blessing of God nothing can prosper, take heed

Dirct. 2.

Psa 127. 2.

Hab. 1. 16

of sacrificing to your own nets, and burning incense to your own drags, because you have gotten wealth in the world.

3. Be not proud of those riches that God hath given thee. In 1 Tim. 6. 17. Charge them, saies the Apostle, that are rich in the world, that they be not high minded, the worm of pride does often breed in rich mens hearts, it is a hard matter to keep your heart low and humble when your Estate is high, and to keep pride down, when God hath lifted thee up above thy Brethren, Ezek. 28. 4. 5. By thy great wisdom, and by thy traffick thou hast increased thy riches, and thy heart is lifted up. As God doth lift you up in wealth, take heed that your heart be not lifted up with pride.

4. Trust not in your possessions and riches, as if they were able to protect you from dangers, and deliver you from troubles, &c. The rich mans wealth, saies Solomon, is his strong Tower, and as an high wall in his conceit, Mat. 10. 24. How hard is it for them that trust in riches to enter into the Kingdom of God? Juvenal could say, Quantum quisque sua nummorum servat in Arca, tantum habet & fidei, your silver and gold cannot shelter you from the wrath of God.

5. You that have gotten great Estates and possessions, look not on your selves as owners, but as Stewards of the manifold blessings of God, and of the great abundance that he affords you. Beloved, God is the owner of all that you possess; the Cattle upon a thousand hills are his. He is the right Owner, you are but the Stewards of your abundance; and therefore if God hath blessed thee with abundance of riches in the world, that thou art worth so many hundreds by the year, consider, that you are no Owner, but a Steward of the blessings of God, they are lent thee but for a season of years, and therefore do not abuse them to excess and wantonnesse; but improve them to the giver and owner of them, Luke 16. 11. 12. If you be not faithfull in the unrighteous Mammon, who will commit to your trust the true riches, and if you be not faithfull in that which is another mans, who shall give you that which is your own: so verse 9. make you friends of the Mammon of unrighteousness.

Vermis di-
vitiarum
superbia est.
August.
Ardue res
hec est opi-
us non tra-
dere mores.
E cum tot
et in vi-
ctis esse
Numm.
Martial.

PROV 10. 15

6. If God hath blessed you with a great Estate, you may possess it; but let not your wealth possess you. *If riches increase, you must not set your hearts upon them, your eye, or hand or tongue may be upon them; but you must not set your heart upon them.* Let your money come no nearer your heart, then your hands. A Heathen could say, that though he did lend himself, yet he would not give himself to his wealth. Possessions in the world, are like a rose in a mans hand, if you use it gently, it will preserve its savour and sent, and colour a great while; but if you crush it and handle it roughly, it will quickly lose its colour and sweetness: so if you use and imploy your wealth well, you will possesse it the longer; but if you set your hearts too much upon it, you will quickly lose it. And thus I have done with these cautelary directions, I shall now lay before you some astonishing considerations.

*Rebus non
me trade
sed commo-
do. Seneca.*

1. You that have gotten great Estates in the world, though never so honestly, consider, that God in the dispensations of his grace, distributes most commonly the blessings of eternall life, rather among the poorer and meaner sort of people, then amongst the rich, and men of great possessions. In 1 Cor. 1. 26. 27. *You see your Calling Brethren, saies the Apostle, how that not many wise men after the flesh, not many mighty, not many noble are called, (he doth not say, not any, but not many) great good men like Starres of the first magnitude, are thinly scattered in the firmament of a Stae; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty; & base things of the world, and things that are despised hath God chosen: so in James 2. 5. God hath chosen the poor of this world to be rich in faith, and Heirs of a Kingdom.* It is very observable, that among the seven Churches of Asia, the best Church was the poorest, and the worst among them was the richest: the Church of Laodicea was the worst of all the Churches; for she was luke-warm, neither cold nor hot. And yet the Text saies, she was rich, and increased in goods, and needed nothing; and the Church of Smyrna, that was one of the best Churches,

*Severall a-
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are rich in
the world.*

Rev. 3. 17.

Rev. 2. 9. yet saies Christ of her, *I know thy poverty, but thou art rich*, though they were outwardly poor, yet they were inwardly rich. God doth ordinarily bestow his grace upon the poor, more then upon the rich; and therefore this may be an astonishing consideration to you. As heretofore God did chuse mean and filly Creatures to be for sacrifices, he did not chuse the *Lion* and the *Eagle*, the *Lion* being the King of Beasts, & the *Eagle* the King of Birds; but the Lord chose the *Lamb* & the *Dove*, poor filly mean & harmles Creatures, not so noble, nor so well accounted of as the *Lion* and *Eagle*. So in his elections to grace & glory, he chose the *Lamb* and the *Dove*, that is, the poorer and meaner sort of people, rather then men of great riches and possessions in the world.

2. Consider, that in the first and primitive preaching, and planting of the Gospel: it was a rare thing for a rich man to embrace Christ, and be a follower of him, *Mat. 11. 6. The poor receive the Gospel*: these were the men that inbraced Christ. So in *John 7. 48.* When the Officers and Souldiers that came to apprehend Christ, heard him speak, they were convinced, and said, *never man spake as he spake*; but saies the chief Priests to them, *are ye also deceived? have any of the Rulers or Pharisees believed on him?* It is worth your noting in *Mat. 27. 57.* it is said there, that *Joseph, a rich man of Arimathea, he himself also was one of them that did follow Christ*. It is spoken as a matter of wonder, that *Joseph* that was a rich man should follow Christ, *Mark* saith, that *he went boldly to Pilate*, *Mark 15. 43.* but *John* saith, he was Christs Disciple *secretly for fear of the Jews*. The poor and meaner sort of people, the poor Fishermen did most of all receive the Gospel.

3. Consider, that where one man is made better by his abundance and riches in the world, there are multitudes made worse by them. And therefore let this consideration startle you, *Eccles. 5. 13.* saies Solomon, *There is a sore evill that I have seen under the Sun, namely, riches kept for the owners thereof to their hurt*. Beloved, where riches makes one man better, it makes a thousand worse.

I remember I have read of *Pius Quintus*, who relates of himself,

himself, that when he was a man of a mean and low condition in the world, then he had a very good hope of his salvation; but afterwards being advanced to be a Cardinall, then he began very much to doubt and question it; but after that, being again promoted higher, and made Pope, then he began quite to despair of it. His riches and preferment in the world making him grow worse and worse.

May not some of you too truly complain when I was poor and in a low condition, then I did continually remember to pray in my Family, to read and hear the word of God, and frequent the Ordinances of God; but now I am grown rich, my Family goes without prayer, and my worldly occasions interrupts and takes me off from the worship and service of God, from reading, hearing and praying, both in publick, and privately in my Family, I am now a great deal worse, then when I was poor, and I have evilly requited the Lord for all his mercies. Mens honours change their manners, whiles they increase in wealth, they decrease in grace. The people of God are usually better in a state of affliction then prosperity. And thus you shall find, that *David* was a great deal better, when he was hunted by *Saul*, like a *Partridge upon the Mountains*, then when he sate upon the Throne. Therefore 'tis said, *2 Chron. 17. 3.* that *Jehosaphat walked in the first wayes of David his Father*; it seems his last wayes were not so good: many men in their last dayes, when they come to be aged and wealthy, they are then even possessed with their riches, and they are in their hearts (it may be) when they are not in their hands: and therefore consider seriously with your selves, whether your first dayes in the world were not your best dayes, and now your last and richest dayes, your worst dayes. It is observed of the Children of *Israel*, that they were better under bondage in *Egypt*, then they were in the Land of *Canaan*, where they had all things needfull; for then they waxed proud and forgot the Lord: therefore *Moses* gives them such a caution, *Deut. 8.* from verse 7. to 15.

4. Consider this beloved, that your wealth and possessions in the world, though they may be lawfull and honestly gotten:

ten : yet they lay you under a greater difficulty of coming to Heaven, then other men; in Mat. 19. 23. 24. when Christ told the young man, that if he would be perfect, he must go sell all that he had, and give to the poor, he went away sorrowfull, for he had great possessions. Then said Jesus to his disciples, how hardly shall a rich man enter into the Kingdom of Heaven. And again, I say unto you, it is easier for a Cammel to go through the eye of a needle, then for a rich man to enter into the Kingdom of God. Upon how hard terms can a rich man hope to go to Heaven? some are of opinion, that the word here translated Camel, properly signifies a Cable Rope, and Mr. Perkins is of that judgement too; and saies he, though a Cable Rope cannot go through a needles eye, as it is, yet if you untwist it, there is a possibility of getting it through. So if men do untwist themselves from the world, and live with weaned affections from their wealth and possessions, this is the way for them to come to heaven. Heaven is compared to a stately palace, with a narrow Gate, the expression shews a great deal of difficulty for rich men to go to Heaven. Mark and Luke set it forth with a pathetical emphasis, oh how hard, &c. but saies Christ, *That which is impossible with man, is possible with God.* The riches of the world are perplexing and alluring vanities, and laies you under the greater difficulty of coming to Heaven, and it is a hundred to one, but they do ensnare and entangle you.

5. Consider, that you to whom God hath given great possessions in the world, are exposed to more distracting and distorting and disquietting cares, then poor men are; for they have no cause to complain of their poverty, if they have but food and rayment, because they are free from those cares and troubles that are incident to rich men; who would desire silken Stockins, if he must have gouty Leggs under them? and indeed the Gout is a disease that ordinarily follows rich men? or desire a Sattin Doublet, or a purple Robe, to have a leprous and infirm body under them? so it is better for you to be poor as you are, then to have riches, and so many troubles, and crosses and afflictions, with them. In 1 Tim. 6. 9, 10. saies

saies the Apostle there, they that will be rich fall into temptations, and a snare, and into many foolish and hurtfull lusts, which drown men in perdition and destruction: for the love of money is the root of all evil; which while some have coveted after, they have pierced themselves through with many sorrows, Eccles. 5. 12. The rest of a labouring man is sweet, but the abundance of the rich will not suffer him to sleep. So in Eccles. 2. 26. God giveth to the sinner travail, both in gathering and heaping up of riches, he meets with a great deal of sorrow and trouble which a poor man is without: therefore riches are compared to thorns, you can hardly graspe them with your hand, but they will pierce & wound you. A rich man hath three vultures continually feeding on his heart, great care in getting, fear in keeping, grief in parting, and this hinders his quiet. It is observable, that the same word in the Hebrew that signifies Merchandize, signifies trouble; to note unto us, that those that do entangle themselves in the affairs of the world, will meet with a great deal of trouble, and anguish, and vexation with it.

6. Consider, that many times your wealth and riches doth stifle and interrupt the success and power, and benefit of the word of God upon your souls. In Mat. 13. 22. it is spoken of the thorny ground, that the deceitfulness of riches choaked the word, and made it altogether unfruitfull. Can a crop of Corn grow in a hedge of thorns? no more can the word thrive in a heart filled with worldly cares.

Beloved, it may be these awakening considerations that I have laid before you concerning riches, may make some of you go home with a resolution, never to be rich, or endeavour after a great Estate in the world; but do not mistake me, and conclude from hence that it is a sin to be rich, it is a danger to be rich, but not a sin, it is a snare and temptation, and therefore you should take care, both how you get, and how you use and imploy your riches.

2. Because there is a danger in wealth, do not therefore cast away your wealth, and spend it idly and wastfully, and throw away the blessings of God from you. As 'tis reported

of

Directions
how to
procure
Gods blessing
upon
our Estate,
thereby to
preserve
and increase
them.

of Crates the Ithene, who said of his wealth, *Ego perdam te ne tu perdis me.* He destroy thee, least thou shouldst destroy me. And this brings me to the 3d particular promised to handle, namely, to give you some usefull directions and admonitions how you may do to have Gods blessing upon your Estates, and thereby have them both preserved and increased. And

1. Season thy possessions with grace, get grace to be mingled with thy goods, and get the true riches to be mingled with thy worldly wealth; and this is the way to preserve and improve them. In *Psal. 112. 1. 3.* saies the Psalmist, *Blessed is the man that feareth the Lord, that delighteth greatly in his Commandements, his seed shall be mighty upon the earth, wealth and riches shall be in his house.* When God bid Solomon aske what he would of him, *2 Chron. 1. 12.* he did not aske riches, but wisdom and knowledge, and an understanding heart, and saies God to him, *because this was in thy heart, and thou hast not asked riches, wealth, or honour, therefore saies God, wisdom and knowledge is granted to thee, and thou shalt have riches and wealth, and honours likewise, such as none of the Kings have had, that have been before thee, neither shall any after thee have the like.* Beloved, you should first seek the Kingdom of God, and his righteousness, and then all other things shall be added to you. The way to keep and increase your riches, is to get grace into your hearts.

2. Employ part of your increase to pious and Christian uses, to promote and advance Religion, and do it in your lifetime, *Prov. 3. 9. 10.* *Honour the Lord with thy substance, and with the first fruits of all thine increase, (that is) give it to pious uses, what then? so shall thy barnes be filled with plenty, and thy presses shall burst out with new wine.* In token of thankfulness to God for his blessing, improve part of them to his glory, for good and pious uses.

3. Give up part of thy increase to charitable uses, towards the relieving the necessities of the poor, *Prov. 11. 24.* *There is that scattereth, and yet increaseth, and there is that withholdeth more then is meet; but it tendeth to poverty.* A penurious withholding tends to poverty, God may blast an Estate that

is well gotten if it be ill kept, works of mercy done prudently were never a hinderance, but rather a furtherance to mens outward Estates. As in other gifts the good usage of them doth bring an augmentation: so in these 2 Cor. 9. 10. the Apostle calls works of charity *seed sown*. No field so fruitfull to sowe in, as the poor Members of Christ, no seed better then mercy, no Crop of Corn so commodious as liberality will bring you. Yet Psal. 112. 5. *give with discretion. The wise man is mercifull, but he orders his affairs with discretion.* You should be discreet in considering how much you ought to give according to your ability, and no more; and when, and to whom you must give, not hand over head, to tag and rag, to every begger that goes up and down the streets, without any difference; but to those poor men that follow a Calling, and if they be able, do take pains to live in the world, and such as walk holily and religiously; if you do thus give, I will assure you, you shall never be the poorer man at the years end, or at least at your lives end; but to be a penurious man, is the way to be a poor man.

As things ill gotten are soon lost, so things ill kept will not long continue. If you would have Gods blessing upon your possessions, be of a tender and compassionate disposition towards the poor. And do not only give to those that come and beg of you, but do you go and find out the poor, and relieve them. *The liberall, saies the Prophet Esay, will devise how to give liberally:* you should seek out, where is the man that I may do most good to relieve and succour? *Throw your money upon the waters and after many days you shall find it again,* 'tis a proverbiall speech for fruitless charges, we use to say, I might as well have thrown my money down the River; so though it may seem that you had as good cast your money into the water, yet you shall find, that God before the years end, will bring about an increase, and a good advantage for all that you have given away to the poor, for Christ sake. And therefore be not reserv'd and niggardly towards the poor, do not only give a morsell of bread at your door, that your Neighbour may see you, but give in secret when no
body

Esa. 32. 8.

Ecclef.
11. 12.

body sees you, and give to them that most need your charity, and this is the way for God, both to blesse and increase your riches.

Prov. 10.
4. 14. 23.

4. And lastly, you whom God hath blessed in your endeavours, and enlarged your possessions, follow your Calling conscionably and diligently still: as God hath blessed thee hitherto, so do not now use any indirect or false wayes to get more riches, but follow thy Calling honestly still, for *the Hand of the diligent saies Solomon, makes rich, and in all labour there is profit, but the talk of the lips tendereth onely to penury.*

And thus I have done with these two branches: first I spake something to those that buy and sell, and follow a Trade in the world, and yet can scarce bring the year about.

And now I have spoken something to those that buy and sell, and have gotten great Estates and possessions in the world, and that justly and honestly.

And in the afternoon I shall spend an hour in speaking to those that have gotten possessions and riches in the world; but dishonestly and fraudulently.



S E R M. XII.

1 Cor. 7. 30.

— *And they that buy as though they possessed not.*

WE come now to speak of those that have gotten possessions in the world; but have gotten them dishonestly and unjustly by false waights or measures, or any other
fin-

finfull or indirect courses. To such as these it will be worth the while, especially in such a populous auditory, to spend an hour upon this last part of the use. It may be something that may be said this day, may come near the bosoms of some of you.

In the prosecution of this I shall do these three things.

1. Shew you what conjectures may be given of a man that hath gotten an Estate unjustly.

2. I shall give some cautelary Counsels & directions unto such.

And 3. Lay before them some terrifying considerations.

For the first, what conjectures may be given of a man that hath gotten his Estate unjustly? I shall name but three; as

1. You may conjecture that man to have come by his Estate dishonestly, that has gotten a great Estate suddenly. When a man from a begger shall suddenly become a rich man. That's a notable passage, *Prov. 28. 20. He that makes hast to be rich saies Solomon, shall not be innocent*, and therefore there is a curse annexed to it in *Prov. 20. 21. An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed.* *Plutarch* in the life of *Sylla* mentions a notable passage that a Senator of Rome spake to *Sylla*, *Quo modo vir bonus esse, cum tantas possideas opes, cum a Patre tibi nihil sit relictum.* And *Menander* said, a just man never growes rich on a sudden, In *Tim. 6. 9. 10. They that will be rich, that is, over eagerly and over hastily, fall into temptations and a snare.*

2. You may guess that man to have gotten his Estate by dishonesty as well as he. When a man shall follow a Trade, & honest gain, when no man of the same Calling & Trade with get a great Estate by it, & another man of the same Profession, cannot live half so well, though his pains and diligence be as much, and his returns as great as his. 'Tis a sign that there is some mystery of iniquity that he hath in driving his trade; compare *Prov. 22. 2.* with *Prov. 29. 13.* The poor and rich, and the poor and the deceitfull. And this is a Rule that *Seneca* hath, saies he, a man that is rich singly, it is very probable, he is rich dishonestly and unjustly.

3. When a man hath gotten an Estate by those wayes that

Conjectures of an Estate dishonestly gotten.

Conject. 2

Conject. 3.

Cautelary
directions
to such as
have gotten
Estates
unjustly.

God disallowes of, as selling false wares, by false waights, false measures, and false lights, or by a false tongue, he that useth any of these wayes in trading, which God disallowes of, gets his Estate dishonestly. And thus much shall serve for the first particular. I come now to the second; what cautelary Rules and directions may be given to such men, as have gotten riches and possessions unjustly? I shall give you three of them.

1. Take this Rule, let it not satisfie your Conscience, nor do you think it will bear you out in your unjust gains, that what you have gotten unjustly and irreligiously in your lifetime, you will imploy religiously, & charitably at your death.

Many men are apt to think, that when they have been unjust and deceitfull dealers all their life-time, if they imploy what they have unjustly gotten, to good uses when they die, to give Legacies, build Hospitalls or Churches, that they are well enough, and do therein give God satisfaction for all their injustice; but it is not so, God will not be satisfied with such offerings. God doth not love a sacrifice that is gotten by rapine and violence. *Esay 61. 8.* saies God there, *I love judgement, and hate robberies for burnt offerings.* And it is very observable, that in *Deut. 23. 18.* the Lord gave an expresse charge, that they should not bring to the Altar, *the hire of a whore, to offer it unto God,* the Lord could not abide, that the money that was the hire of a whore, or the price of a Dog, should be offered up to him in a sacrifice. And therefore consider, you that imploy to good uses the mony gotten by oppression, violence and deceit, the Lord will not be well pleased with it, this is the first direction.

Direct. 2.

2. Think speedily of making a restitution, if you expect salvation make a restitution to those whom you have wronged, God had rather you should make restitution to those you have injured, then that you should build Hospitalls with it, or convert it to any other pious or charitable use: saith *Zacheus*, *if I have taken away any thing from any man, by any false wayes, I will restore him fourfold.* *Sultan Selymus*, when his Counsellour *Pyrrhus* perswaded him to bestow

bestow the great wealth he had taken from the *Persian* Merchants, upon some notable Hospital for the Relief of the poor; the dying *Turk* commanded it, rather to be restored to the right owners. When *Henry* the third of *England* sent the *Frier Minors* a load of *Freeze* to cloath them, they returned it back with this Message, that he ought not to give Alms of what he had taken from the poor unjustly; neither would they accept of that abominable gift. See *Levit.* 6. 4.

3. Do not justify your self in a course of dishonest gain, when your conscience tells you, that you have dealt unjustly. This was the great sin of *Ephraim* in *Hosea* 12. 7. *Ephraim is a Merchant, the ballances of deceit are in his hand, he loveth to oppress. And Ephraim said, yet I am become rich, I have found me out substance; in all my labours they shall find none iniquity in me that were sin.* He justified himself, though the ballances of deceit were in his hand; but do not you do so; for though you do, yet God will not justify you: In *Mica* 6. 11. saies God there, *shall I count them pure, that have a deceitfull ballance, or shall I count them honest that have a bag of deceitfull waights?* no, I will not do it saies God.

I now come to lay down some terrifying and astonishing Considerations. All you that have gotten your Estates unjustly and dishonestly, let these six terrible considerations lie near your hearts.

1. Consider, that an Estate ill gotten, is in the sight of God no better then robbery, though it be gotten in a way of commerce and trading in the world. God looks upon it as robbery, as if you had plaid the thief, and stole it out of a mans house, or pickt his pocket. In *Psal.* 62. 10. *Trust not in oppression, become not vain in robberies, oppression and Robbery is all one.* So in *Prov.* 21. 6. 7. *The getting of Treasures by a lying Tongue, is a vanity tossed to and fro of them that seek death. The robbery of the wicked shall destroy them, because they refuse to do judgement.* An Estate gotten by a lying tongue, is called by God robbery, or a stealing with the tongue, and though we do not account it so, yet it is no other in Gods account, then if you did rob a man, or pick his pocket.

Six terrible considerations for those that have gotten their Estates dishonestly.

And therefore beloved, it is very observable, that what God required as a restitution, for things that were stolen, in *Exod. 22. 1, 2, 3.* was given by *Zacheus* for those things which he had got unjustly, though he did not steal them: *Exod. 21. 1.* If a man did steal a sheep, the law was, that he should restore four fold: so *David* judges, *2 Sam. 12. 6.* and *Zacheus* though he was not a thief, yet saies he, *If I have taken any thing from any man unjustly, I will restore him four fold,* which notes to us, that things gotten by a deceitfull tongue, and riches gotten by oppression, is in the sight of God no better then robbery: & beloved, none of you would be willing to have the brand of a thief upon you, when indeed you are so, & no better in Gods account, if you get an Estate dishonestly.

Confid. 2.

2. Take in this terrible consideration, that the guilt which you contract in your Trades, by dishonest gains on the week-day, come up in remembrance before the Lord on the Sabbath day. You bring the curse of all your week dayes sins along with you on the Lords day. In *Ezek. 28. 18.* *Thou hast defiled thy Sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick,* said God to *Tyrus.* Beloved, the sins of your trades, & of your traffick defiles your addressees to God, & your approaches into his presence; when you come to worship before him, the sins of your shops defiles your prayers, and pollute the Ordinances of God to you, the Lord looks upon all your unjust gains, as if you did defile his Sanctuary, *Ezek. 14. 3. 4.* *The word of the Lord came unto Ezekiel, saying, Son of man, these men have set up their Idolls in their heart, and put the stumbling block of their iniquity before their face, should I be enquired of at all by them? therefore speak unto them, and say, thus saith the Lord God, every man of the house of Israel, that setteth up his Idolls in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him according to the multitude of his Idolls.*

Oh beloved, when you approach in to the solemn Assemblies, to make your addressees to God, he knows what unjust gain is your Idoll, and he himself will answer you according to your iniquities, and will not hear your prayers. O let this

Con-

Consideration terrifie you, the sin of your Shops will defile your Sanctuary, and blast all the benefit of your prayers and services.

3. Consider, that if ever God awaken your Conscience, you cannot look upon your unjust gains, but with abundance of disquietness and horreur, and perplexity of spirit: it may be now *stolen waters are sweet, and the bread of deceitfulness is pleasant to you*; but when God comes to awaken your Conscience, oh what horreur and terrour, and consternation will seaze upon your spirits, *Job 20.15.18.20. He hath swallowed down riches, and he shall vomit them up again*, the riches that a man hath gotten unjustly, shall be like meat that lies undigested in a mans stomach, and forceth him to vomit up again, and in verse 18. *That which he laboured for shall he restore, and shall not swallow it down, surely he shall not feel quietnesse in his belly*, that is in his Conscience. Those that are the great Cormorants of the world, that swallow down riches by oppression, they shall not feel quietness in their Consciences: so Prov. 6.7. *the getting of Treasures by a lying tongue, is a vanity tossed to and fro of those that seek death, the robbery of the wicked shall destroy them*. The word here translated destroy, in the originall, signifies to sawe, which intimates, that goods gotten by deceit & oppression, shall so trouble & perplex those that get them, as a sawe will trouble & torment a man to have his arm or Leg sawed of with it. When a man cometh to die & shal consider, all this wealth that I have labored for in my life, must leave me at my death, & that your riches are the price of your souls, and that they have been gotten by defrauding and over-reaching your Neighbour, by lying and cheating, and oppression; How can such a man look God in the face? *Esay 33. 14. who shall dwell with the devouring fire? who shall dwell with the everlasting burnings? he that walketh righteously, and speaketh uprightly, and despiseth the gain of oppression*. None of those that use dishonest gain, and defraud their Brethren, can look God in the face, what horreur and terrour of Conscience will it be to you, when you come to die? to consider, that all your riches are purchased with your souls blood.

Thus

Thus it was with Judas, Mat. 27. 3.

4 Consider, that sometimes those that have gotten great Estates unjustly, God doth so punish them, that he makes them to be objects of shame and reproach amongst the people where they dwell. As in *Habbak. 2. 9, 10. Wo to him that coveteth an evill covetousnes to his house, that he may set his nest on high, thou hast consulted shame to thy house.* When men do add house to house, and squeeze the poor by oppression, they do consult shame to their own house, that is not intentionally, but equentially, though they do not intend it so, yet it falls out so, and we see it by experience, that many times your great Cormorants and oppressors, bring shame upon their own heads in the places where they live.

5. Consider, that sometimes God in his just judgements does blast those Estates that are gotten dishonestly, even in this life, the oppressors Estate dies before he dies, some times it is so; In *Prov. 13. 11. saies Solomon, wealth gotten by vanity shall be diminished.* Ill gotten goods are called the treasures of snow; now the property of snow is, if you hold a ball of it in your hand, it will melt away presently, & so many times God makes riches unjustly gotten, to melt away as Treasures of Snow: there is a notable expression in *Prov. 20. 21. An Inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.* It is a very good observation that one hath, who takes notice, that of all the Tribes of *Israel*, the Tribe of *Gad*, *Ruben*, and half the Tribe of *Manasseth*, were most hasty to get possession of the promised Land. And those that were most eager to take their possessions first, the Lord was pleased to make them lose their possessions a great while before any of the other lost theirs, as you may see, *1 King. 10. 33.* I only mention this to let you see, that though you be never so hasty in getting an Estate, yet God may quickly take it from you. You have another notable Text for this purpose, *Jer. 17. 11. As the Partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a fool.*

Oh think of this beloved, that the curse of God waits upon wealth ill gotten, and he will blast it, it may be before you die, Ezek. 22. 12, 13. *thou hast taken usury and increase, and thou hast greedily gained of thy Neighbours by extortion, and hast forgotten me saith the Lord; behold therefore I have smitten my hand at thy dishonest gain which thou hast made. God will smite with his hand, and blast all dishonest gain.*

Object. But methinks I hear some rich men say, surely this is not so as you say; for I have gotten by dishonest gains, and have dealt thus and thus, and have gotten a great Estate, and am a rich man still, I have left all my Children so much a year, and have thus much still left in the whole, and therefore I do not see that this that you say is true.

Answer. I answer, that it is true, men may sometimes get wealth dishonestly, and yet die rich men, and leave their wealth to their Children, as in Jer. 5. 27. *As a Cage is full of Birds, so are their houses full of deceit, therefore they are become great, and waxen rich.* God may suffer men that do live and trade by deceit, to become great and wax rich.

2. Consider this, that you can have no true comfort, or quietness of conscience in the wealth that you have ill gotten; though you have gotten it unjustly, yet you cannot keep it quietly. *The riches that you have swallowed down, you shall vomit them up again, and surely you shall find no rest in your bellies.* Job 20. 15, 18.

3. Suppose you may keep an Estate all your life-time, yet you will be a great loser by the bargain, for all that; for what though you have gotten and kept your Estate, yet you will lose your own soul by it. And saies our Saviour, *what will it profit a man to gain the whole world, and lose his own soul?* Hab. 2. 10. *Thou hast by thy unjust gains, consulted shame to thy house, and sinned against thy own soul: and thus much for the first Consideration.*

6. Consider, that by dishonest gains thou dost run the hazard of the greatest losse in all the world; to wit, a precious and immortall soul. In that place before quoted, Hab. 2. 10. *we be to that man that gets wealth by dishonesty and oppression, he*

sinneſh againſt his own ſoul. James 5. 3. *wo be to you rich men, your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſſe againſt you at the laſt day. Heb. 2. 11. The ſtone ſhall crie out of the wall, and the beam out of the timber, in the houſe which you have gotten unjuſtly, ſhall cry for vengeance againſt you another day.* A Lapid hath a notable Fable to this purpoſe, comparing men that are unjuſt in their dealings to Spiders, the righteous man to a Bee. The Spider upbraded the Bee for going up and down, oh ſaid the Bee, *ſolidiſſimum eſt pro vita vitam evomerę, proviliſſima re chariſſimam medullam fundere, pro incerto certum expendere, pro minimo magnum perdere.*

And therefore conſider oh wicked man, thou haſt gotten a fair Eſtate; but that Eſtate ſhall coſt thee thy ſouls blood, without repentance: oh let this conſideration lie near your hearts, that you endanger your precious ſouls by your unjuſt gains.

And thus I have done with theſe three branches of the uſe, directed to three ſorts of people, 1. To thoſe that buy and ſell in the world, and can ſcarce bring the year about. 2. To thoſe that trade in the world, and get great Eſtates, but unjuſtly and diſhoneſtly. And laſtly, to thoſe that have got great Eſtates and Poſſeſſions, by juſt and commendable courſes. I ſhall now conclude all with another ſhort and practical uſe, and ſo have done.

I have already ſpent 4. Sermons about this buſineſs of commerce and trading in the world, and all that I ſhall now ſay by way of uſe in the cloſe of this ſubject, ſhall be this, earneſtly to exhort and beſeech you in the miſt of all your buyings and ſellings in the world, to drive a Trade for Heaven, and to labour to poſſeſs grace as well as worldly goods, and to encourage you herein, let me but offer theſe three things to your conſideration.

1. Do not you expect ſome gain and increaſe by your Trades? there is not one of you but think to get by your Trading. O therefore do not drive a Trade for Heaven, and yet never labour to increaſe and grow better and better by it.

Luke.

Luke 19. 5. the Lord expects that we should *improve our talent*, and gain by our trading for Heaven. Do you expect to gain by your worldly Tradings? and doth not God expect, that in your Tradings for Heaven, you should gain more grace and more knowledge, more experience, humility, holiness, heavenly mindedness, and the like?

2. Would it not be matter of grief to you, to continue a long time, buying and selling, and trading in the world, and yet not increase your stock, would not this grieve you Beloved? and shall it not grieve you too, that you have been trading for Heaven a long time, and yet from your first stepping forth to this instant, have gotten no increase? and would it not grieve you to decline in your Estates, after all your labour and pains, and trading in the world, and should it not grieve you much more to be further off from Heaven now, then you were at first?

3. Is it not unreasonable, that all your pursuits and endeavours should be to gain and procure things for the body, and to take no care, and make no provisions for the soul? Beloved, would you not count him an unnaturall man, that should take care to cloath his slave, and yet let his Child go naked? so is it not unreasonable, that you should take all pains for the body, and none for the soul. Beloved, what a folly is it for you to be so sollicitous to preserve your bodies, and never take any care, concerning the welfare of your precious and immortall souls.

Confid. 3.

And thus now I have gone through these three parts of the Text. *And they that weep as though they wept not, and they that rejoyce as though they rejoyced not, and they that buy as though they possessed not.*

In the next place I shall proceed to handle the fourth and last part, *and they that use this world as not abusing of it, for the fashion of this world passeth away.*



SERM. XIII.

1 Cor. 7. 31.

*And they that use this world as not abusing of it,
for the fashion of this world passeth away.*

IN which words there are these two generall parts.

1. A duty commanded. 2. The reason of it adjoynd.

First, the duty commanded in these words, *and they that use this world as not abusing of it.*

Secondly, the reason of it affixt, *for the fashion, or the scheme of this world passeth away.* The word signifies a mathematicall figure, which is a meer notion, and nothing in substance. I shall principally insist upon the first part of the words, *And they that use this world as not abusing of it*; from whence observe this point of Doctrine.

That while men use their lawfull comforts in this world, they must take a great deal of heed that they do not abuse them. This is the Doctrine I shall spend this hower upon. You must not only take heed of things sinfull; but of some things lawfull too; for though there be no sin in them, yet there may be a snare in them.

In the prosecution of this point I shall thus proceed.

1. To give you the reasons why you must not abuse the lawfull comforts of this world.

2. I shall shew you when a man may be said in the use of lawfull comforts to abuse them. And lastly, I shall give you some directions, how a Christian may so use the lawfull comforts of this life, as not to abuse them.

I shall begin with the first, and shew you the reasons why you must not abuse the lawfull comforts of this life.

There are four potent reasons for it, two of them found in Scripture, and the other two deduced from Scripture.

1. Abuse nothing you use; why? because nothing that you use is your own, but Gods, he is the true owner of all that you possess, and you know it is a part of dishonesty to abuse other mens goods. All that you have is Gods, *the Cattle upon a thousand hills are his*, your Corn and wine are Gods, and if you use any of them to excess or drunkenness, you abuse that which is none of yours, this is the first reason drawn from Scripture.

2. There are two reasons found in Scripture, why you should not abuse the comforts you enjoy; the one before my Text, and the other after it. That before my Text is this; *but this I say Brethren* (saies the Apostle) *the time is short, it remaineth therefore, that whatsoever you use in the world, seeing you cannot use them long, you should use them well*: our time is short, and therefore do not abuse the comforts you enjoy, The reason after my Text is, because all our comforts are fleeting and fading, and running away from us, therefore *use the world as not abusing of it, for the fashion of this world passeth away*; they pass away with Eagles wings, but they come to you with the wings of a Sparrow: your comforts do vanish away like smoak, and therefore it was a custom in Rome, when the Pope went by, there was an Officer appointed to burn flax before him, which put him in mind, that all his honour and riches should soon vanish and passe away like the smoak. And it was a good meditation that one had standing by a River side; saies he, the water which I see, now runs away, and I see it no more, so the comforts of this world are like the running River, that are still gliding and running away from us: seeing therefore we cannot enjoy these com-

Reasons
why we
should not
abuse the
lawfull
comforts
of this life.

*Sic transit
gloria
mundi.*

Reason 4.

forts long, let us use them well, without abusing of them.

4. Another reason why we should not abuse the comforts of this world, is, because that men are naturally more apt and bold, and venturous, to lanch forth into the abuse of lawfull things, then in the committing of those things that are unlawfull. There are more die by meat, then by poyson. It was the judgement of a learned man, that he thought there were more went to Hell, by doing of lawfull things unlawfully, then by doing those things that in themselves are meerly sinfull and unlawfull, palpable and grosse wickedness is easily checkt and withstood; but who suspects lawfull things: When a man is eating or drinking? who suspects that *his Table should be made a snare to him?* and he that marries a wife, little dreams that she should unsofder this conjunction with Jesus Christ, and he that buyes and sells, and trades in the world, little suspects that he is then selling away his soul: therefore take heed that you do not abuse lawfull things, because men are naturally more apt and prone to abuse lawfull things, then to do those things, which the very doing of them is sinfull and unlawfull: you may lose your selves in saving your comforts, *licitis perimus omnes*. Surfet with junkets and sweet meats hath destroyed more then eating what is bitter of taste. It is very observable, that in *Luke 14. 18.* there were three sorts of people that made their apology, why they would not come to the Supper of the great King, and none of them did plead any thing that was sinfull, as an excuse of their absence; but saies one, *I have bought a piece of ground, and I must needs go and see it, I pray thee have me excused;* and another said, *I have bought five Yoke of Oxen, and I go to prove them;* and another said, *I have married a wife, and therefore I cannot come.* Neither of them did plead a sin for their excuse, as that they had cheated their Neighbour of his Land, as *Ahab* did *Naboth* of his Vineyard, or stolen Oxen, or used wanton dalliance with Whores and Harlots, &c. but those things they pleaded as a ground of excuse, were in themselves lawfull, which doth clearly demonstrate to us that the using of lawfull things abusively, is a great sin, and there-

therefore it requires our care and circumspection, that we do not offend in this particular.

And thus I have done with the first question, why we must not abuse the lawfull comforts of this life.

We come now to the second, and that is to shew you, when a man may be said in the use of lawfull comforts to abuse them.

Ans. I shall give it you in these four or five particulars.

1. A man may be said to abuse the lawfull comforts of this life, when they do use them too affectionately. Many men do hug their comforts so close in their Arms, that they spoil them, as the Ape kills her young by hugging them too hard. Beloved, did you but gently and moderately use the things of the world, the luster, and beauty, and comforts of them would remain longer with you; but by crushing of them, and loving them too much, you spoil them. *If riches increase, set not your hearts upon them:* it is a good observation that one hath upon that place, *Job 38. 22.* where God challengeth *Job*, saies he, *hast thou entred into the treasures of Snow, or hast thou seen the treasures of the Hail.* Saies he, all the comforts of this world are but like treasures of Snow. If you take a handfull of Snow, and crush it in your hand, it will melt away presently; but if you let it lie upon the ground, it will continue a pretty while: and so it is with the things of this world; if you take the comforts of this life in your hands, and lay them too near your hearts in affection and love to them, they will quickly melt and vanish away from you. But if you leave them in their proper place, and do not set an inordinate affection upon them, they will continue the longer with you. If you line a Garment with linnen, it doth well; but if you line it with pitch or glew, that it sticks to the body, you spoil both the Garment, and the man that wears it: so when the world is glewed to your hearts, it spoils the comforts of the mercies you enjoy, so that this is the first thing, wherein a man may be said to use the lawfull comforts of this life abusively, when he useth them too affectionately; for whatsoever

a man

Quest. 2.

When a man may be said to abuse the lawfull comforts of this life.

a man loves excessively, he makes a God of it; the covetous man makes a God of his Gold, the ambitious man of his honour, &c. and this is a great abuse of the Creature to make Gods of them.

2. Men abuse lawfull things in their use, when they go about the things of the world, which in themselves are lawfull, too eagerly, *when men do rise early, and go to bed late, and eat the bread of carefullness*, and lie down in sorrow, being intent on nothing but the world, as those *James 4. 13.* when a man does thus, he abuseth the world in the using of it.

Obj.

Obj. But when may a man be said too eagerly to use the things of this world?

Ans.

I answer. 1. When thy worldly employments interrupt thee in holy performances, then you are too eager in the pursuit of worldly things; though you do follow your Trade, which is lawfull and commendable, yet if this makes thee neglect the duties of Gods service, as Family-duties, and closet-duties, &c. then you do abuse lawfull things, and therein consisted *Martha's* abuse of lawfull things in *Luke 10. 40.* *Martha, Martha, thou art carefull, and troubled about many things*, saies Christ, she was troubled about the matters of the house; but she neglected the one thing necessary, the hearing of Christs voice. And therefore all you that are Tradesmen, & men of great employments in the world, take a serious survey over your own hearts, consider whether you do not rob God of his due, and by your too eagerly pursuing the things of the world, neglect the duties of his service.

2. When you cannot take that naturall refreshment in the blessings of God, which he allowes; when you cannot eat your bread with quietness, you are so perplexed and ingulphed in the world, that when (as *Solomon* saies) *by reason of your abundance you cannot sleep*, when you have neither time to eat by day, or sleep by night, then you are too eager about the things of this world. And thirdly, when a man is restless and unsatisfied with his condition, he would be greater and richer then he is, and drive a greater Trade then he does, this is to be too eager upon the things of the world.

3. An-

3. Another thing wherein men abuse the lawfull things of this world in their use, is when they use them too dependingly; when they trust, and rely and depend too much upon the things of this world. The comforts of this life may well be compared to the Reeds of *Egypt*, that if a man leane upon them, would not only deceive his expectations, and break under him; but pierce and run into his hand: so if you rely too much upon the things of this world, they will break and frustrate your hopes, and fly away from you, and pierce you through with many sorrowes. It is a good observation that one hath, (saies he) The World hangs upon nothing, and therefore why should we depend upon that which hath no foundation.

4. A man useth lawfull things abusively, when he uses the world too carkingly, when a man shal be so troubled with solicitousness what shall become of him and his Family hereafter, in his old age, that he cannot enjoy any comfort, or quietness in what he possesses for the present, then he abuseth the things of this world. The things of this world are not durable and lasting, and therefore we should not set our hearts upon them, or be troubled at our future Estates; but *live without care*, as the Apostle saies in the next verse to my Text, we should not be too carking and sollicitous about the things of the world.

We come now to the third Query, what a Christian should do, that in the use of the lawfull comforts of this life he may not abuse them? but that he may use lawfull things lawfully. what course should a Christian take, that he may do thus? Quest. 3.

I shall dispatch this very briefly, and shew you in 4. particulars, how you may do to use lawfull things lawfully, and not to abuse them. Answ.

1. If you would use lawfull things lawfully, use them spiritually, and then you will not use them abusively; use earthly things with a heavenly mind. As wicked men do use spirituall things carnally, so should you use carnall things spiritually, that is, while you are about carnall things, you

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should

should make a spirituall use of them. And thus our Saviour did, when the people came about him for bread, he took occasion thereby, to tell them, of *the bread of life*, and of *that Mannah that came down from Heaven, that a man might eat thereof and not die*. So when the Samaritan woman was busie at the well, drawing of water, Christ from thence took occasion to tell her of the water of life; of *living water, that if a man drinks thereof he should never thirst more*. Thus did Christ improve carnall things spiritually. A man may lawfully talk and discourse of worldly things, of buying and selling, and trading; but still in the close, there should be a touch of something thats spirituall and heavenly. A man will never use the world well, till he uses it spiritually: one that treats upon this subject, saies, that as he sate once in his study, he saw a little Robin-red-breast, pitch upon his window, chirping; and he presently made this spirituall use of it. Saies he, this poor Bird that knowes not where to abide, but to rest upon a hedge, and knowes not where to have a bit of meat, or where she shall pick up the next crum, yet she can sing and be merry, and therefore why should I that have enough of the things of this world, be dejected and troubled with care and solicitousness for them?

3. Use the things of this world reflexively, and then you will not use them abusively. Reflect from the world up to God. When you are enjoying any of the comforts of this life, and find a relish and sweetness in any of the Creatures, then by way of reflexion, consider, that if there be such a sweetness and deliciousness in the Creature, what a sweetnesse is there in God the Creator? if there be so much beauty and excellency in the Creature, how much beauty and glory, and transcendent excellency is there in God, and in the Lord Jesus Christ? if there be so much light and brightness in a Candle, what is the light of the Sun, & the glory of Heaven, and the splendor of the Lord Jesus Christ, who is ten thousand times brighter then the Sun? If you do thus use the world, you will not abuse it. If the Creature be so full of goodness and sweetness, how full is God? if there be such comfort

comfort in having an estate here below, what comfort is there in having grace in our hearts, & to enjoy those treasures that are *incorruptible, and fade not away*, which, neither the moath nor rust can corrupt, nor theeves break through and steal, use the world as a Looking-glasse, which casts a reflexion, not as a mud-wall. O beloved, if we could thus in the use of all creature comforts, look up to God, and reflect upon the giver of them, we should never abuse them.

3. You must use the comforts of the world weanedly with weaned affections from them. Thus *David* did, though he were the King of *Israel*, and sate upon the Throne, yet he was as a weaned Child, to the things of the world, *Psal. 131. verse 1.*

Beloved, you that have great Estates in the world, should yet live with weaned affections from the world; the Script. re does not only enjoyn Christians to *crucifie the flesh*; but the world too, *They that are Christ, have not only crucified the flesh with the affections and lusts*, as in *Gal. 5. 24.* but they are crucified to the world too: thus *Paul* was; saies he, *I am crucified to the world, and the world is crucified to me*: the world did not care a pin for *Paul*, and he did not care a pin for the world; he that will use the world well, must use it weanedly.

4. If you would not use the comforts of the world abusively, you must use them orderly; first seek the Kingdom of God, and the righteousness thereof, and then all other things shall be added to you, *Mat. 6. 33.* before you seek after the world, you should seek the things of Heaven; seek the Kingdom of Heaven first in your judgements and esteem, as the chief and supreme object of your desires and delight, let the chief bent of your heart be after spirituall things, make this your business, for which you were sent into the world: you may seek after the things of the world; but when you have them, you must use them in a way of subserviency to heavenly and spirituall things; you may follow your Calling in obedience to Gods Command; but let your aims be thereby to be the better able to maintain your Family, to serve God in that relation.

tion and place he hath set you, to relieve the poor, and comfort the needy, and support others that want the help and assistance of your charity; you should have an eye upon spirituall things, as being chiefly to be lookt after, and use all your comforts as so many steps to advance you nearer Heaven, you should be subservient to God in whatsoever condition he hath placed you, and not use the world for the worlds sake, and follow a Calling, and buy and sell meerly to get gain, and to grow rich and great in the world, making Religion and godliness subservient to the world; for this is a very great abuse of the world: but let all things here below, be secondary and subservient to spirituall and heavenly things.

It is observable, that in the Lords Prayer, where there are five Petitions for spirituall things, there is but one for temporall things, and that is, *give us this day our daily bread*, to note and intimate to us, that our desires and endeavours should be most after spirituall things. And besides, these are petitioned for in the first place, before worldly things, to note, that the things of the world should be subservient to spirituall things. These are four Rules, which if you observe, you will not use the world abusively.

And thus I have gone over the Doctrinall part of this Subject; I shall only speak a word or two by way of application, and so have done.

Use.

1. Is it so, that we ought not to abuse the lawfull comforts of this life, then by way of reproof this Doctrine layes (from God) a just blame and rebuke upon all those that do abuse the things of this world. It is lawfull for men to eat and drink, and enjoy the comforts of this life; but you must not abuse them, to excess, to gluttony, or drunkenness, &c.

2. By way of exhortation: There is none of you that live in the world, but you must some way or other make use of the world: my great request therefore is, that you would use the world as not abusing of it, and to prevail with you herein, I shall lay before you severall Considerations; but the time being now past, I shall reserve them to another time.



SERM. XIV.

I Cor. 7. 31.

— *And they that use this world as not abusing of it,
for the fashion of this world passeth away.*

THere is yet something behind by way of use from this Doctrine, *That Christians in the use of lawfull things, must take heed that they do not abuse them,* which I shall finish this morning, and leave the inducement, (*because the fashion of this world passeth away*) till the after noon.

The uses that I shall make of it, are only two.

1. By way of caution, and
2. By way of exhortation.

1. Is it so, that Christians should be carefull in the use of lawfull comforts, not to abuse them; but so to use the world, as if they used it not, then beloved, take these few cautions along with you.

Caution. 1. If you must not abuse worldly things, then much more ought you to take heed, that you do not abuse spirituall things in your use of them. You must be carefull that your practises be answerable to your Professions, and not profess much, and practise little. Do not make Religion a Cloak to impiety. You use to come to Church, and frequent the Ordinances of God; but take heed that you do not abuse this practise, and make it a Cloak to cover some secret villany or impiety. Do not abuse the word of God, nor use thy tongue to scoffe and jeer at the Scriptures; do not abuse your gifts,

Use.
Caution.

gifts, nor graces, nor contemn and despise those that want them. If a man be carefull not to abuse an Iron tool or Instrument, he will be much more carefull, that he does not abuse a silver or a golden one; If you must not abuse things of an inferior and baser nature, then much more should you not abuse things of a higher and more excellent nature. If you must not abuse worldly things, then much lesse spirituall things; therefore abuse not Ordinances, abuse not Sacraments, nor Sermons, nor the means of grace, by living unfruitfully, and unprofitably under them.

2. Take this caution, that these advices of the Apostle, *to weep as if we wept not, & to rejoyce as if we rejoyced not, & to buy as if we possessed not*, are not to be extended to any spiritual performances; but only to outward things. The Apostle does not bid you weep for sin, as if you wept not, neither doth he bid you rejoyce in God, and Christ, as if you rejoyced not; nor does he bid you use spirituall things, as if you used them not, and buy the things of God, as if you possessed not: there are many men, that in the use of worldly things, will rejoyce as if they were made up of nothing but joy and mirth, and as if all their blisse & happiness did consist in these outward comforts; and many there are that can almost dissolve into tears, for outward losses, troubles, or afflictions; but when they come to rejoyce in spirituall things, they can then rejoyce as if they rejoyced not, and in mourning for sin, they can weep as if they wept not, and use the things of God as if they used them not. Oh how opposite and contrary do men go to the rule of the blessed Apostle here, they can pray as if they prayed not, they do not pray, even while they are a praying. Men should use a moderation and indifferency in the things of the world; but you should not do so in spirituall things, but in them you must pray as if you were praying, as 'tis said of Eliak, *James 5. 17.* and powre forth strong cries to God, and hear the word of God, as if you were a hearing of it, and do every duty with your whole strength and might.

Περὶ
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Use 2. Let me perswade you (by way of exhortation to yeild

yield to, and put in practice this Apostolicall Rule, to use the world as not abusing of it. And the better to set home this exhortation upon your hearts, I shall lay down before you these ten pressing considerations by way of motive: and Beloved, in regard of the coldness of the season, I shall very much shorten my meditations, and give you only the heads and pith of things,

1. If you would use the world as not abusing of it, consider, That in abusing the things of the world, you do pervert the end of God in giving you the things of the world; for the end that God aims at is, that every Creature should lead thee to the Creator, that thereby you may the more admire his goodness, and advance his praise and glory; he looks that every blessing he bestowes upon you, should be as a Perspective-glasse, through which you may have a clearer sight, and view of himself, though you are at a great distance from him. In *1 Tim. 4. 4. Every Creature of God is good, and to be received with thanksgiving.* As Doves every grain they pick look upward; so should Christians; and therefore if thou dost abuse any of his Creatures, thou dost pervert the end of the most High. God did ordain food for thy use, to satisfy thy hunger, and not to feed thy gluttony. He gave thee drink to extinguish thy thirst, and not to provoke thee to drunkenness. God gave thee Apparell to cover thy nakedness, and to keep thee warm, and not to be an instrument of pride in thee, and so of any other comfort: this is the first Consideration.

Ten considerations to persuade men to use the world as not abusing of it.

2. To keep you from the abuse of the things of the world, consider, that thou art not a proprietor, but only a possessor of those blessings thou enjoyest in the world. It is true, there is a common Proverb amongst men, when they are reproved, taxed, for abusing the Creatures, they will presently reply, may not I do with my own what I please? why no beloved you may not, for you have nothing that is your own, they are all Gods. As in *Psal. 50. 10, 11, 12. Every beast of the Forrest is mine, and the Cattle upon a thousand hills. I know all the fowls of the Mountains, and the wild Beasts of the forrests are mine.*

Confid. 2.

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Hof. 2. 8. 9.

If I were hungry, I would not tell thee, for the world is mine, and the fulnesse thereof. So that if you abuse the things of the world, you abuse that which is none of your own, but Gods. And you know, it is a part of dishonesty to abuse another mans goods. All that you have in the world, they are but borrowed blessings, God only hath a right and propriety in them. He does but only lend them to us for our use, and keeps the propriety of them to himself. If there be any thing (amongst all those things we call our own) may be properly said to be our own, it is our bodies, for that is nearest us, and yet this is not our own neither; for the Apostle saies, in 1 Cor. 6. 19, 20. *What, know you not that your body is the Temple of the Holy Ghost, and ye are not your own, but you are bought with a price? therefore glorifie God in your bodies, & in your spirits which are Gods.* When a man borrows a thing, he that lends it prayes him to use it wel. *Elisha's* Servant borrowing but an Axe to cut down wood, and it falling into the water, cryed, *alas Master, 'twas but borrowed,* 2 King. 6. 5. The mercies you have are rather lent then given you; shall I wound a man with his own Weapons? yet thus thou dost to God, when thou abusest any of his blessings.

Confid. 3.

3. To keep you from abusing the lawfull comforts of this life, consider, what was noted before, that men are more apt to miscarry in the use of lawfull things, then in committing those things that are in themselves simply unlawfull: there are more a great many die by surfetting upon wholesome meats, then there do by taking of poyson. Beloved, millions of men miscarry by the use of lawfull things.

Confid 4.

4. Consider, that it is not so easie for men to repent for the abuse of lawfull things, as for the commission of grosse sins, they are more easily discernable, and the conscience does often check and controle, and rebuke men for such notorious and palpable sins; but a man may soon miscarry in the use of lawfull things, and yet not perceive it. Who suspects lawfull things? these sins are not so evidently discerned, and therefore cannot be so easily repented of.

Confid. 5.

5. Consider, that the Creatures that you abuse in this world,

world, they shall rise up as a witness against you at the last day. Your silver and gold shall rise up and witness against you; not as if the unreasonable Creatures, as silver and gold, should by a vocall expression plead against you; but when God shall condemn thee, he shall declare that he proceeds thus against thee for the abuse of his Creatures that he has given thee, as silver and gold, riches and possessions in the world. The very Creatures that thou hast abused, shall be a witness against thee to condemn thee. As in *Hab. 2. 10, 11.* saies the Prophet there, *The stone shall cry out of the wall, and the beam out of the timber shall answer it against wicked men and oppressors* at the day of judgement. Not as if the stones and timber should have a voice; but God shall then say, the cries of the very stones and timber in my ears, which thou hast gotten by violence, does witness against thee. And Christ shall then say, when he condemns thee, the word that hath been so often preached to you in my name, inviting and beseeching you to come in and accept of mercy and pardon, and you would not hear nor obey, but rejected it, and cast it behind your backs, that word does now witness against you.

6. Consider, that it is a part of the Creatures curse, and bondage to be abused, by those that make use of them; in abusing the Creatures you make them groane under you, I will give you a very full Text for this, in *Rom. 8. 20. 21. 22.* for (saies the Apostle) *the Creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope, because the Creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God, for we know that the whole creation groaneth and travaileth in pain untill now.* The great burden and bondage of the Creatures is then, that being created by God to be instruments of his glory, and to provoke those that use them to advance his praise, they are notwithstanding imployed by wicked men to the dishonour of God, and scandall of Religion. Under this bondage do the Creatures groan, that although they were made to promote their Creators glory, yet they are

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made

Jam. 5. 3.
Deut. 4.
26.

made to be instruments of his dishonour, and subjected to the lusts of wicked men, and therefore consider of it, when thou dost abuse the Creatures to excess, either in drunkenness or gluttony, or pride, if it were possible, those Creatures would sigh and groan, that they are thus necessitated to serve thy lusts, which should be instruments of their Creators glory.

7. Consider, that by abusing the lawfull blessings you enjoy, you provoke the Lord to take away those blessings from you. As in *Hos. 2. 8. 9.* saies God there, *because I gave thee Corn and wine, and Oyl and silver, and gold, and thou hast abused them, therefore will I return and take away my Corn in the time thereof, and my wine in the season thereof, and will recover my wooll and my flax given to cover her nakedness,* the abuse of mercies does many times provoke God to strip us of them, we see by experience, that many that abuse their wealth and Estates come to beggery before they die, and many that abuse their wits become very fools.

Mat. 24.
38.

8. To dissuade you from the abuse of lawfull blessings, consider, that such practises will nourish in your hearts security, and carelesness in preparing for the coming of Christ to judgement, *Luke 17. 27.* *As it was in the dayes of Noah, so shall it be also in the dayes of the Son of man; they did eat, they drank, they married wives, they were given in marriage, untill the day that Noe entred into the Ark, and the flood came and destroyed them all, and as it was in the dayes of Lot, they did eat, they drank, they bought, they sold, they planted, they builded, till it rained fire and brimstone from Heaven, and destroyed them all, even thus shall it be in the day when the Son of man is revealed.* Beloved, many of you have your hands and heads, and hearts so full of the world, that you are secure and heedless in preparing for the last day, at least in preparing for your last day, the day of your death.

9. Consider, that by abusing the Creatures, you force them to do that which by naturall instinct, they have no inclination or promptitude to do, in *Rom. 8. 20.* *The Creature was made subject to vanity, not willingly, that is, the Creatures*

ture is employed in vain and sinfull uses, not by its naturall instinct, or by the Creatures naturall inclination, but unwillingly; thy hand that is employed in any sinfull action, or thy leggs that carries thee to a Stage-play, or thy tongue that is an instrument of lying, or swearing, &c. they do not do these things willingly, or by naturall instinct, they are not enclined to do it, but rather to set forth their Creators glory. The Sun does not willingly shine to give light to wicked men, to deceive and oppress their Neighbours in their Shops. No Creature does give a willing consent to be employed to his Creators dishonour, *the Creatures are made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope* (that is) in hope that alwayes the Creature shall not be thus subject to wicked men, and instrumentall to their sin, and of their Creators dishonour. The Creature is subjected in hope to be some time or other freed from this burden of being made use of by wicked men to Gods dishonour.

10. Consider, that you cannot use the things of the world long, and therefore you should use them well: this is the Argument in the text, *It remains Brethren* (saies the Apostle) *the time is short, therefore let him that weeps be as if he wept not, and he that rejoyceth as if he rejoyced not, and they that buy as if they possessed not, and those that use the world as not abusing of it; why? because your time is short,* you cannot enjoy them long, and therefore you should use them well.

And thus beloved I have done with these Apostolicall Directions: there now remains behind, only the reasons or motives why we should not use the things of this world abusively, *because the fashion of this world passeth away.* Why must we weep as if we wept not, and rejoyce as if we rejoyced not, and buy as if we possessed not, and use the world as not abusing of it, why? *because the fashion of this world passeth away.* The fashion of this world: The word signifies a mathematicall figure (as hath been noted) which is a meer notion, and nothing in substance, such a thing is the world: all the pomp and glory and honours, or riches and greatness of the world, they are all fa-

ding vanishing comforts, they are continually passing away, like the gliding stream. *The fashion of this world.* The word, saith another Authour, signifies such a fashion as is in a Comedy, or Stage-play, where all things are but for a while to please the eye; A man acts the part of a King that is but a Beggar: so all the comforts and glory, and honours of the world, they are passing away, like the water of a River, they are continually running away from you. *Budeus* reads it, deceiveth, as an *ignis fatuus*.

Doct.

I should in the first place handle these words in a relative consideration, as a reason why we must use the world as not abusing of it, because the fashion of this world passeth away, and from thence you may observe.

That the serious consideration that all the comforts and blessings of this world soon passe and fade away, should be a strong motive to Christians, not to set their hearts upon them.

Doct. 2.

Who would set his heart upon that which so quickly passeth away? as the running water passeth swiftly away; so the things of the world are soon gone, and therefore this should provoke Christians not to abuse them; but to use them well, seeing they are passing away.

But I had rather handle the words as an intire proposition of themselves, and then the Doctrine from them will be this, *That all the comforts and conditions of this world, are passing away from us, even while they are with us.* This is the Doctrine I shall spend an hower upon in the afternoon.

S E R M.



S E R M. XV.

I Cor. 7. 31.

— For the fashion of this world passeth away.

pro: 23. 5. op. vid.

THe fashion of this world passeth away. The observation from these words was this, that *all the comforts and contentments of this life are passing away from us, even while they are with us.* They are of a transitory and fading nature.

(Beloved) that I may a little work this generall point upon your affections, I shall first shew you that this is a truth, and then draw some practicall inferences from it, and so finish this Text.

That all the things of the world are passing away from us while they are with us, I shall manifest unto you by these 3. or 4. demonstrations.

1. It appears to be so by an induction of particulars, if you look upon all conditions of men, whether in honours or prosperity, or riches, &c. you shall see all these conditions in a fading and confirming posture. Look upon *Adams* condition in innocency, his condition was in probability like to be a firm and lasting condition, and yet *Adam* continued not a night in honour, but became like unto the beast that perisheth. And so if you look upon *Solomon* that was the glory of the world neither before him nor after him was there any like unto him; all the things of the earth made obeysance, and brought presents to him, 2 Chron. 9. 13. there is set down the totall sum

All the comforts of this life are passing away from us while they are with us.

of

of Solomons glory, the waight of Gold that came to him in one year was 666. Talents of Gold, and as for silver it was plentiful as stones in the street, and nothing at all accounted of in his dayes, he had 4000 stalls for Horses and Chariots, and 12000 Horsemen; he had 232 quarters of wheat every day brought into his house, he had silver as stones and gold was of no value with him; and yet what became of all his honour and glory? Solomon in all his glory was not arrayed like the Lilly in the field, (as Christ saies) and so if you look upon the conditions of all men in honour, they stand in slippery places, and are sliding down every day, as in Job 20. 6, 7, 8, 9. Though his excellency mount up unto the Heavens, and his head reach unto the Clouds, yet he shall perish for ever like his own dung, they which have seen him shall say, where is he? he shall flee away as a dream, and shall not be found, yea he shall be chased away as a vision of the night. So the Assyrian Monarchy passed to the Persian; the Persian to the Grecian, and the Grecian to the Roman. The condition of honour is a fading condition. Or if it be your fortune to be rich and wealthy in the world, that condition is fading too; thy riches will either see an end of thee, or thou wilt see an end of them, 1 Tim. 6. 17. Trust not in uncertain riches; so Prov. 23. 5. Riches take unto them wings and flee away: so Prov. 27. 24. Riches are not for ever, neither does the Crown endure to every Generation.

*D v tie
habent si
nem suum
aut finem
tuum.*

Demon. 2.

2. Another demonstration to prove that all the things of the world are fading and passing away is this; because the whole world is of a perishing nature, and therefore the things of the world must needs be so. In 2 Pet. 3. 10. The Heavens shall passe away with a noise, and the Elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up.

Demon. 3.

3. Man which is Gods Master-peece in the world, is still fading, and passing away, and therefore the things of the world much more. Mans life is but a vapour, but a flying from his womb to his Tombe, *Animantis cujusq; vita est in fuma*. Men have here no continuing City, Heb. 13. 14. In the 1 Job last, saies Job, *Naked came I out of my mothers womb, and naked,*

*Psal. 144. 4
Psal. 39. 6.*

naked shall I return : there is no mention made of staying in the world, nothing but a coming into the world, and a going out of it again.

4. It appears to be so by those similitudes that this world and the things thereof are compared to in Scripture.

Demon. 4.

The spirit of God, to note the uncertainty of all things here below, in *Rev. 15.* compares the world to *a Sea of glass mingled with fire.* It is compared to *a Sea*, because of its fluctuation and variation: and to *a Sea of glasse*, for its brittleness and uncertainty, it is soon broken; and to *a Sea of glasse mingled with fire*, to note to us that the world is alwayes in a consuming condition. Now no man will look upon the Sea but as a very uncertain and unstable Element; that drop of water that was here, but now, is presently gone, and cannot be found.

2. The world is compared to a Cloud, in *Job 30. 15.* *my welfare* (saies Job) *passeth away like a Cloud.* Clouds are alwayes passing away, and so is the world, and all things therein. And therefore David saith, *Psal. 104. 3.* God maketh the Clouds his Charrets, noting his volubility and celerity in his works of mercy or judgement.

3. The World is compared to the wind in *Psal. 78. 39.* as a wind that passeth away and commeth not again: so in *Psal. 18. 10.* and *104. Psal. 3.* what more swift then the wind? how soon is a gust and a gale of wind gone by: so neither is there any continuance in any thing here below.

4. The world is compared to grasse in *1 James 10.* *as the flower of the grass the rich men shall passe away*; for the Sun is no sooner risen with a burning heat, but it withereth the grasse, and the flower thereof faileth, and the grace of the fashion thereof perisheth; so also shall the rich man fade away in his wayes. Not only to grasse, but the flower of grasse.

5. They are compared to smook, and you know the wind scattereth, and driveth that to and fro presently. In *Hos. 13. 13.* *They shall be as the morning Cloud, and as the early dew, it passeth away.* (You know as soon as the Sun shines, the dew is presently gone.) *and they shall be as the chaffe that is driven*
with

with a whirlwind out of the floor, & as the smoak out of the chimney: there are 5. resemblances put together in one verse, so that beloved, you see these comparisons doe make it very manifest and evident, how uncertain and fading and perishing all the glory and comforts of the world are.

I come now to that which I chiefly intended, and that is, to wind up all in a practicall application. And all that I shall do herein, shall be to draw out seven practicall instructions from this generall Doctrine.

Practicall
instructions
by
way of use

1. Is this so, that all the things of this world are passing away from us, while they are with us? why then let the consideration of this, wean your affections from all worldly things. Why will you love that much that cannot stay with you long. It is the advice that *Solomon* gives in *Prov. 23. 5.* saies he, *why wilt thou set thine eyes upon that which is not,* (that is) though they are in being, yet not in continuance; *for riches certainly make themselves wings and flie away.* This consideration should wean our loves from all creature comforts. And though vve look upon the things of the World vvith our eyes, yet not vvith our hearts; but let them be fixt, *not upon those things that are seen; but upon those things that are not seen: for the things that are seen are temporall; but the things that are not seen are eternall,* 2 *Cor. 4. 18.* they are not vvorthy the looking on, because temporary. In *Sparta*, a City of *Greece*, a man vvas King but one year: afterwards lived in retirement and meanness, therefore no man could hardly be gotten to accept of it: so should the consideration of the fading nature of all vvorldly things, cause us to vvithdrawv our affections from them.

2. If the fashion of this vvorld be passing avway, then let this excite and stir up your soules to look after the things of another World, vvhich are more permanent and lasting. *Chrysostome* compares the World to an Eele; and you know the harder you hold an Eele, the sooner it will slip out of your hands; so the things of the world, the faster you think to hold them, the sooner it will slide from you, and therefore labour to lay hold upon Christ, and grace, and glory, upon Heaven and

and happiness. In Heb. 13. 14. (saies the Apostle) *here we have no continuing City, therefore let us seek one to come.* Because they had no continuance here, therefore they lookt for one to come, even a City whose builder and maker was God, they lookt after the things of another world, that would not pass away as these do. As in 2 Cor. 4. 18. *we look not to the things which are seen, that are temporall, but to the things which are not seen that are eternall.* You have another notable Text for this purpose, in Heb. 11. 15, 16, 17. it is spoken of the godly Patriarks, that *if they had been mindfull of the Countrey from whence they came out, they might have had opportunity to have returned; but they desired a better Countrey, that is, an heavenly.* Because they did not look after their own Land, the Land of Canaan, therefore they did declare that they had a better Countrey in their eye, which they did look after, namely, a heavenly Kingdom. The King of Sparta that year he was King, sent a great deal of Treasure into the place of his banishment, that he might live well ever after: so should Christians while they are here, lay up treasure in Heaven, Mat. 6. 19, 20. (Beloved) if the things of this world be so vain and fading, and uncertain, let us look after the things of a better world.

3. If it be so, that this world is so fading and vanishing, then labour to be convinced of the truth of it, and let your hearts be sensible of the vanity and uncertainty of all things here below. I may say of them as the Apostle speaks in another case, in Col. 3. 22. *All these things perish with the using.* No sooner are you grasping of the world, but it goes from you. We have no more hold of these earthly things, then of a flock of Birds, I cannot say they are mine, though they sit in my yard: The glory of Ephraim is said to flie away like a Bird. The world like a Nose-gay withers while you are smelling to it, as snow melts while it is in the hands of Children. At the inthronization of Popes, one used to go before him, burning a wad of straw, or flax, crying, *sic transit gloria mundi.* It is an admirable observation that a learned man hath upon the names of the two first men that were born into the world, *Cain* and *Abel*; saies he, we may learn this Lesson from

Instruct 3.

their very names. *Cain* here signifies possession, and *Abel* here signifies vanity; to shew that *Adam* and *Eve* did see nothing but vanity in all their possessions. And oh that you that are the Sons and Daughters of *Adam*, that have a great deal lesse of the world then *Adam* had, that you would not set your hearts upon the vanities and uncertainties of this world, that are so soon gone away from you:

4. If this be so, that all the comforts of the world are passing away, then this shews the folly and madness of those men whose eager pursuits are after fading vanities. O what a madness is it for men to be eager in their pursuits of these transient and fading things, and in the mean time neglect these things that are of a greater excellency and duration: and yet there are a world of such fools and mad men amongst us, that seek after vanities, and neglect durable and lasting riches. O how foolish are many men in the world, that are eagerly employed about the mean and low businesses of the world, and in the mean time neglect the great affairs of Heaven, like *Artaxerxes*, who employed himself in making hastes for knives, and neglected the waighty affairs of his Kingdom, or like *Archimedes*, who was drawing mathematicall lines, and never took care to save the City nor his own life. It is storied of *Caligula*, an Emperour of *Rome*, (and for which he is befooled of all that ever writ of him) that having prepared and set out a very great Navy of Ships, when his men thought he would have done great exploits, and have conquered many Kingdoms with them, he contrary to all their expectations, commanded them to go and load all their Ships with Cockle shells and pibble stones, and so return again: Just such fools are many men, that trouble themselves in purchasing Cockle shells and pibble stones, the fading vanities of this world, and neglect the looking after the firm and durable, and substantiall riches of the Kingdom of Heaven.

5. If the things of this world be so fading, then from hence we may see the disparity and vast difference there is between earthly things and heavenly. The glory of this world passeth away; but you cannot say so of the things of Heaven: the former wears as your Garments, the other as the body wears

not

not away. Riches are a vanity used to and fro, Prov. 21. 6. but grace is durable riches, Prov. 8. 18. 1 Pet. 1. 24. *The grass withereth, and a flower thereof faileth; but the word of God, that endureth for ever:* by grasse and the flower of grasse, is meant all the glory of this world, and these all fade and wither away; but the word of God that endureth for ever, (that is) the work of grace wrought in your hearts by the word that shall last and endure for ever; that shall remain and continue when all the glory of the world passeth away, 1 John 2. 17. *The world passeth away and the lusts thereof; but he that doth the will of God abideth for ever.* (Beloved) here you see the great disparity between heavenly things and the things of the world, as riches and honours, &c. Suppose thou art an Heir to a Crown or Kingdom, yet these are but temporall inheritances, and last but for a season, but an heavenly inheritance that endureth for ever, as in 1 Pet. 1. 4. *an inheritance incorruptible, undefiled, and that fadeth not away.* All your comforts here below, are but momentary comforts, riches and honours are not everlasting; but God and Christ, and grace and Heaven, and glory is everlasting: these are comforts that fade not away, but last for ever: your earthly parents are not everlasting; but your Father in Heaven is everlasting, Esa 9. 6. *our lives here are not everlasting, but your life in Heaven is everlasting,* Luke 18. 30. here below you rejoyce one day, and weep another; but in Heaven your joy shall be everlasting, as in Esa 61. 7. *Everlasting joy shall be upon their heads;* so in 1 Thes. 2. 16. saies the Apostle, *who hath loved us, and given us everlasting consolation, &c.* here your comforts are but short; but in Heaven you shall have everlasting consolation. Here your possessions are not everlasting; but there shall last for ever in Heaven, and here you are soon forgotten, and the memory of your names lost; but in Heaven you shall be had in everlasting remembrance, Psal. 118. vers. 6.

6. Are the glory and comforts of the world passing away? why then know this for your comfort, that the crosses and troubles, and afflictions of the world are passing away too, *slight afflictions which are but for a moment,* 2 Cor. 4. 17. Suppose thou art a man of a mean fortune, poor and low

*Omnia du-
ra tolera-
lia quia
breuia.*

*Quia quæ
ad usum
diuina
esse non
possunt ad
supplicium
diuina
deposcent.
Ambr.
Diuitie
sunt cadu-
cæ, sicut
vera per-
petua.*

in the world, why yet thy poverty shall passe away: suppose thou art a man of a sickly and weak constitution, your sicknesse shall passe away too: suppose thou art imprisoned and in bondage, yet the prisoner shall shake off his fetters, and his prison Garments, Job 11. 16. *thy misery shall passe away as a stream of water: so in Esa 35 10. sorrow and sighing shall fly away,* your miseries and sorrows as well as your comforts are passing away. And therefore beloved, this should support and bear up your hearts.

7. If the pleasure and comforts of this world are passing away, then we should take a great deal of heed that we do not incur eternall punishments for momentary pleasures: Beloved, it were something if our comforts here were equivalent and proportionable to our punishments hereafter; but why should any man be so foolish as for to get an Estate that passeth away, to damn his soul, and purchase to himself a misery and torment that shall never passe away. Riches and the outward blessings of this life quickly passe away; but the punishment for the abuse of them that endureth for ever. This is like prophane *Esau*, who for a mess of pottage sold his birth-right. Be perswaded therefore to *chuse rather to suffer afflictions with the people of God for a little season here,* that so you may reign and be happy with them in Heaven to all eternity, *then to enjoy the pleasures of sin for a season here,* and thereby incur to your selves everlasting punishments in the world to come.

And thus beloved, I have in these 15. Sermons, gone over many materiall points touching this subject. It remains only now, that for the time you have yet to live here in the world, that those that meet with crosses, and troubles, and afflictions, *do weep as if they wept not.* And those that have riches, and honours, and comforts, and enjoy an affluence and confluence of all worldly prosperity, *that they rejoyce as though they rejoyced not.* And those that buy and sell and trade in the world, *it remains that they buy as if they possessed not.* And those that any other way use this world, *it remains, that they so use it, as not abusing of it; for the fashion of this world passeth away.*

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